JOURNAL

OF

VOYAGES AND TRAVELS

BY THE

REV. DANIEL TYERMAN AND GEORGE BENNET, ESQ.

DEPUTED FROM THE

LONDON MISSIONARY SOCIETY,

TO VISIT THEIR VARIOUS STATIONS

IN THE SOUTH SEA ISLANDS, CHINA, INDIA, &c.

BETWEEN THE YEARS 1821 AND 1829.

COMPILED FROM ORIGINAL DOCUMENTS,

BY JAMES MONTGOMERY,

AUTHOR OF "THE WORLD BEFORE THE FLOOD," "THE CHRISTIAN PSALMIST," AND OTHER POEMS.

IN THREE VOLUMES.

VOL. III.

"Glorify ye the name of the Lord God of Israel in the isles of the sea.—From the uttermost part of the earth have we heard songs, even glory to the righteous."

ISAIAH xxiv. 15, 16.

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CONTENTS OF VOL. III.

CHAPTER XXXVIII.

Page.

Torres Straits—Death of a Sailor at Sea—Bay of Batavia—Mr. Medhurst, Missionary in Java—Chinese in Batavia—Malays—Hospital—Visit to the Dutch Governor of Java—Appearance of the Country—Village of Baitenzorg—Premises and Hospitality of the Governor—Picture of Buonaparte—Christian Village—Journey to Samarang—a Javanese Prince—Suspension and Floating Bridges—Volcanic Mountains—Tiger-traps—Cemeteries—Marvellous Story—Revellers—Method of frightening Birds from Rice-fields—Buffaloes—Mr. Brockener, Baptist Missionary—Chinese Temple and Priests—Visit to Solo—A Grandee.......... 13

CHAPTER XXXIX.

Arrival at Solo—Description of that City—Enormous Cannon—Emperor going to the Mosque—Deputation introduced to the Emperor—Ceremonies and Amusements in the Palace—Sumptuous Repast—" God save the King"—Reflections—Samarang—A Cavern—A Grotto—Cheangor—Upas Tree—Return to Batavia—An Incident—Mr. Deering—Coffin Dealers—Javanese New Testament—Chinese School—Origin and Progress of an Insurrection—Idol Temple—Mahommedan Superstition—Chinese Block-printing—Rice-food—Chinese Festival—A peculiar Village—The Javanese and their Masters—English highly esteemed—Feeble Effects of Religion in Java—Tradition respecting Budhu.. 29

CHAPTER XL.

Passage to Singapore—Circumstances of that Place—Hinderances to the Gospel—Preparation of Sago—The Camphor-dealer—Ludicrous Mistake of a China-lad—Mission-ground—Undecipherable Inscription—Voyage to Macao—Lord's Day—Appearance of the Island—Chinese Pagoda—Statistical Notices—Idol-worshippers—Cave of Camoens—Ancient Nunnery—Crippled Feet of Chinese Ladies—Portuguese Papists—Tea-plantations—Pearl-shell Windows.. 47

27395

CHAPTER XLI.

Deputation sail to Canton—Chinese Dramatic Exhibition—Music—Deputation visit the Governor—Description of the Suburbs of Canton—Hong Merchants—City Wall—Trades and Shops—Cracker-cages—Beggars—A Tea-house—Population of Canton—British Factory—Edible Birds' Nests—Bad Food of the Poor—Chop-sticks—Idol-worship—Ancient Temple—Sacred Swine—A Hong Merchant—Wampooa—The Three Forts—Contrivances on the River—Magnificent Entertainment—A Chinese Bride... 59

CHAPTER XLII.

Another Hong Merchant's Hospitality—Dancing—Taking Leave of a Friend—Marriage-procession—Smugglers of Opium—Christmas Day—Deputation return to Singapore—Clanship and Inhumanity of the Chinese—Deputation proceed to Malacca—Description of that Town—Extraordinary Tree—Pepper-plantations—Schools in Malacca—Chinese Fopperies—Proficiency of Native Scholars—Foundation of a Chapel laid—Chinese Emigrants—Tomb of Dr. Milne—Process of Extracting Toddy—Land-crabs, Frogs, and Alligators—Arrival at Pinang—Sabbath Exercises—Fantastic Marriage-procession—Waterfall—Popish Mission College—Singular Paintings—A deposed King—The Great Tree—Monkeys and Birds—Sensitive Plant—Dress and Habitations of the Malays—Personal Habits—Musical Cricket—Ingenious Spider.. 72

CHAPTER XLIII.

Voyage to Calcutta—Enter the River Hooghly—Approach to the City—The Rev. James Hill—Visiting various Places—Archdeacon Corrie—Female Orphan School—The Black Town—Fort William—Museum of the Asiatic Society—Town Hall—Visit to the Episcopal Clergy—The Palanquin—Ramohun Roy—Intensity of the Heat—Bishop's College—Botanical Garden—Banyan-tree—Visit to Serampore—Dr. Carey and his Colleagues—A Temple of Juggernaut—Mahommedan Mosque—Baptist College—Return to Calcutta—Bridal Pageant—Bullocks—Mr. Trawin, at Kidderpore—Dancing Serpents—Docility and Sagacity of Elephants—Kalee Ghaut—Swinging-machine.............. 88

CHAPTER XLIV.

Sailing up the Hooghly—Buffaloes crossing the River—Milkmen on the Ganges—Evening Sights and Sounds—Strong Current—River-scenery—Shocking Spectacle—Burning of a Hindoo Corpse—A Yogee or Hindoo Saint—A Funeral by Water—Benares—Allahabad—Voluntary Drownings—Baboon-worship—Subterranean Temple—Barbers and Bathers—Superb Mahommedan Procession—Privileged Monkeys—Native Termagants—Fashions at Benares.. 105

CHAPTER XLV.

Departure from Benares—Farm-establishment—Monument at Patna—Boat swamped—Hot Springs near Monghir—Singular Superstition—An Entertainment—Worship of Working-tools—Riding on Elephants—Sagacity of those Animals—Hindoo and Mahommedan Oaths—Indifference of Criminals to the Sentences passed on them—Infanticide—A great Piece of Ordnance—The Adjutant-crane—Festival of Doorga—The Bull-god—Tongue-boring—Worship of a black Stone........................ 121

CHAPTER XLVI.

Deputation sail for Madras—Arrival at Vizagapatam—Dr. Bell's School-system—Madras—Sir Thomas Monroe—Chowltries, or Caravanseras—Arcot—Pungalore—Palanquin-bearers—Guramconda—Tigers—Arrival at Cuddapah—Hindoo Villany—Festival of Cama, at Bellary—Ruins of Bejanughuir—The Cow and the Tiger—New-year Festival at Gudduck—Village-fortresses—Whirlwind at Kittoor—Christian Natives at Belgaum—Bathing of Buffaloes—Ants—Indian Gipsies........................ 132

CHAPTER XLVII.

Arrival at Goa—Condition of Inhabitants—Buildings of the Inquisition—Visit to the Dungeons, &c.—Roman Catholics in India—Visit Cannonmore—Lion-ant—An Anecdote—Vengeance of an Elephant—Destruction of Tigers—Pendulous Bees-nests—Fish fed by the Hand—Arrival at Mysore—Royal Elephant-carriage—Pagoda—Animal-fights—Colossal Bull-image—Seringapatam—Whimsical Mistake—Ants' Nests—Chameleon—Nilgherry Mountains—Boa Constrictor—Scarecrows—Civet Cats—Cape Comorin—Right and Left-hand Castes—Hindoo Covetousness.. 144

CHAPTER XLVIII.

Missions in North India.—Calcutta, &c.—Serampore—Chinsurah—Progress up the Ganges to Benares—Patna—Benares—Chunar—Mirzapore—Allahabad—Benares—Gazeepoor—Dinapoor—Digah—Berhampore........................ 160

CHAPTER XLIX.

Missions in South India.—Geographical Description of Vizagapatam—State of the Missions in Vizagapatam—Tripassoor—Geographical Description of Chittoor—Religious Services at Chittoor—Geographical Description of Cuddapah—State of the Mission at Cuddapah—Description of the Hindoo Festival, called Gangamma Tirnal........................ 174

CHAPTER L.

Bellary—Belgaum—Goa—Bangalore—Salem (new Station)—Coimbetoor—Quilon—Visit to Cotym, &c.—Trivanderam—South

Travancore—Nagercoil—Departure from Nagercoil—Church Missionary Station at Palmacottah—Trichinopoly—Danish Mission at Tanjore—Combaconum—Danish Mission at Tranquebar —Madras.................................... 188

CHAPTER LI.

Abstract of the Farewell-letter of the Deputation to the Missionaries on the various Stations of the Society in India............ 223

CHAPTER LII.

Embarkation for the Mauritius or Isle of France—Arrival at Port Louis—Deliberations about Visiting Madagascar—Town, College, Churches, &c. of Port Louis—State of Society—Slavery—M. Perille—Anecdotes of Slaves—Dreadful Hurricane—Information respecting Madagascar—Examples of Barbarous Usages and Despotic Cruelties.............................. 233

CHAPTER LIII.

Further information respecting Madagascar—The late Mr. Hastie, British Agent at Tananarivo—Customs in Madagascar on the Death of a Native—Tribute to the King—Royal Exhortation in Favor of Husbandry—Punishment of Offenders—Sumptuary Law—Cleanliness—Burying Valuables with the Dead—Child-murder—Singular Release of Prisoners—Rataffe—Charms, or Amulets—Barbarous Ordeal—Expedition of King Radama—King's Army—Peculiar Burial-service—Spirituous Liquor—Band of Robbers attacked—Moderation of Radama—Northern Part of Madagascar—Preserved Skulls—Favor shown to British Ships—Characteristic Dialogue—Mode of catching Fish—Alligators—Monkeys—The word Vahing—Large Bamboos—Wild Bulls—Prayer of an aged Chieftain for Success in an Enterprise —Vampire-Bats—Wild Boars—Native Greetings—Domestic Animals—Grain cultivated—Malagasse Women—Notices of the Country—Conduct of the King during an Expedition.......... 247

CHAPTER LIV.

A Bullock-ship arrives at the Mauritius—The Deputation sail for Madagascar—Arrive at Tamatave—Proceed towards Tananarivo —Various Circumstances and Incidents by the Way—Fortified Villages—Tombs—Arrival and Reception at the Capital—Death of the Rev. Daniel Tyerman—Death of the King of Madagascar —Missionaries' Letter to Mr. Bennet......................... 266

CHAPTER LV.

Funeral of King Radama—Abstract of a Letter from Mr. Bennet, the surviving Deputy, to James Montgomery, giving a brief Account of his Proceedings after the Death of Mr. Tyerman—his Return to the Mauritius—his Visit to South Africa—and his Voyage Home.................................... 279

JOURNAL.

CHAPTER XXXVIII.

Torres Straits—Death of a Sailor at Sea—Bay of Batavia—Mr. Medhurst, Missionary in Java—Chinese in Batavia—Malays—Hospital—Visit to the Dutch Governor of Java—Appearance of the Country—Village of Baitenzorg—Premises and Hospitality of the Governor—Picture of Buonaparte—Christian Village—Journey to Samarang—A Javanese Prince—Suspension and Floating Bridges—Volcanic Mountains—Tiger-traps—Cemeteries—Marvellous Story—Revellers—Method of frightening Birds from Rice-fields—Buffaloes—Mr. Brockener, Baptist Missionary—Chinese Temple and Priests—Visit to Solo—A Grandee.

June 29. This day we have completed the intricate and dangerous part of the navigation of Torres Straits, winding between New Holland and New Guinea on the north. We record the date of this event, on our voyage, because we feel that we have been continually delivered from hindrances and difficulties, seen and unseen, in the way, which might have proved destructive to the vessel or fatal to ourselves, under circumstances less favorable than those which, by order of a gracious Providence, have made our four days' passage (coming to anchor every evening) about a hundred and fifty miles in length, among sunken rocks, coral islands, shoals and reefs, delightful by day and secure by night. This was the more remarkable, as there were two other ships (the Hercules and the Asia) in company with ours, and no damage has been suffered by either, nor any delay occasioned, except in a single instance, when the Asia ran aground, but was got off in the course of half an hour. We are now

eighteen days at sea, from Sydney, and have had none but pleasant weather. The open ocean once again before us, we cheerfully commit ourselves to Him whom winds and waves obey, desiring only to be prospered as we trust we are sincerely endeavoring to do *his* " business," and not our own, in the mighty waters.

July 5. S. lat. 9° 52′, E. long. 128° 20′. This morning a signal was made by the Hercules for the surgeon, who sailed with us, to come with assistance immediately wanted. A sailor had fallen from the fore-tops upon the deck, and fractured his skull. Mr. Bell, the surgeon, lost no time in going on board that vessel, but before he had reached it the unfortunate sufferer was dead. He was said to be the best man of the crew. At twelve o'clock, at noon, his body was committed to the deep. This circumstance threw a melancholy gloom over the whole of our little fleet; the three ships of which were sailing together within a furlong of each other, in a silence quite unconcerted, but so inevitable and affecting, that the recollection still brings the burden and shade of that interval over our spirits. *We* (the deputation) were peculiarly touched, at once with glowing gratitude and humble awe, by the consideration that this was the first death, in our presence, by one of those accidents which daily expose mariners to sudden destruction, since we left our native country four years ago, during which we have sailed thousands and tens of thousands of miles, in all weathers and in almost all climates.

July 17. Without any further occurrence necessary to be mentioned, we came into the Bay of Batavia this evening. As we doubled the Madura-point, or the extremity of land on the eastern quarter, we were struck with the magnificent picture presented to our eyes—a long range of lofty mountains inland; thick forest-jungles, stretching down to the edge of the water; on the one side many small islands, with beacons upon them; and in the middle distance the broad plain between the shore and the high grounds on which the city of Batavia stands. It was so late before we came to anchor, that we could not reach the usual station, where from fifty to sixty ships, of many sizes, and from various countries, were reposing on the tide, at the distance of four or five miles from us. Besides these the harbor was thronged with barges, boats, and other small craft, some of very outlandish appearance to us, who have yet seen little of Oriental ship-

ping. Four huge Chinese junks particularly attracted our notice, and perfectly agreed with all our preconceived ideas concerning the "Celestial Empire." Every thing Chinese bears such characteristic marks of the country and the people to which it belongs, that, from a ship to a tea-cup, you can scarcely be mistaken in guessing whence it comes.

July 18. We came to the regular anchoring-place at noon, near two massy piers, formed of piles and planks, that run about three-quarters of a mile each into the bay, receiving between them, as a channel, the waters of a considerable river, which here disembogues itself. The current is strong, and of a muddy red color. Up and down this stream many small vessels were plying, and there appeared about the whole scene an air of business, and an activity of intercourse, which we had not witnessed since we left the Thames.

We were received by the resident missionary of the London Society here, Mr. Medhurst, with great cordiality. Knowing that our stay must be short, we took an early opportunity of walking through the various quarters of this great city, which every where bears evidence of extensive commercial enterprise and traffic to distant lands. Two considerable rivers meeting here, canals have been made to branch forth from them in different directions, to ventilate and cleanse the place; and down each of the two principal streets a channel has been formed, of depth sufficient for barges to pass to and fro upon it. Trees are planted, at equal distances, on the banks. Many of the houses are large, and sumptuous in appearance, having been constructed in the grotesque Dutch style. Most of them are now converted into stores for merchandize, of which immense quantities are laid up in them. These mansions were formerly the dwellings of the principal Dutch families, but have been deserted on account of the frequent fevers to which a thick-peopled town, in the torrid zone, and standing in the midst of a prodigious swamp, is subject. The merchants—and the merchants here, like those of Tyre, "are princes"—have found both healthy and pleasant situations for villas in the neighborhood, within four or five miles of this metropolis of *Dutch* India. Batavia is regularly built; the streets cross each other at right angles, and are of suitable width, well paved, and having broad footpaths of granite, or tiles, on each side; the carriage-way between is gravelled.

There is a portion, however, of the city, strongly con-

trasted with the European parts, inhabited solely by Chinese, and called their *camp*. These foreigners live generally in small low houses, to each of which is attached a shop, with all manner of wares, drugs, fruits, &c. &c. exposed for sale both within and without. In every shop, opposite to the front door, is an idol, painted on paper—a fat, squat old man, a fiery flying dragon, a monstrous fish, or some horrible figure; before which is placed a petty altar—a little pot, containing fragrant gums, or sticks of sandal wood, which are kept continually burning. The ashes are carefully preserved, and accumulate in the vessel, till one or another of the family is going on a journey or a voyage, when a handful is taken out of the precious deposit, and thrown upon the road, or the water, to make the way safe, and the adventure prosperous. Mr. Medhurst conversed from door to door with many of these people, in their own language. They were exceedingly courteous, and offered us tea and tobacco from time to time. The tea is prepared in porcelain pots, holding about a pint each, and dealt out in very small cups, without any addition of sugar or cream. In one of these shops we found a famous quack-doctor, who tramps about town and country, hawking his nostrums. He attracts company by beating a drum which he carries with him, made of a bamboo, five feet in length, which he strikes alternately with a fan and with his fist; producing no very warlike sounds. Attached to this dull drum is a large flag, which he flings over his shoulder, and displays at his back, having penciled upon it, in Chinese characters, the marvellous cures which his various lotions and pills have performed. This fellow is called a fool; he may be one, but there are fools enough beside to be delighted with his drollery, and taken with his pretensions, so that he lives well and thrives on his physic, whatever his patients may do.

We next visited a Chinese temple, where idol-worship is occasionally performed. It stands within an inclosure of high brick walls, and consists of various compartments, quite open to the air on one side. Before these are placed tables for altars, behind which are various groups of images, of many sizes, shapes, and colors; some gilt, others plain; many adorned with fantastic trappings of tinsel, &c.; while sweet odors and sandal-wood are kept burning in their presence. Transparent lanterns are also suspended at suitable places. We were allowed to walk through the sanctuaries, and even handle the idols as we pleased, though several of the attend-

ants were at work in the court-yard. While conversing with a priest, he said to us, "Don't you think I am a very good man?" "Why should we think so?" was our reply. "Because," said he, "I am so very tall."

Chinese men are seen every where carrying on their shoulders a kind of apparatus, which serves many useful purposes. At the end of a bamboo a square cage-like frame, about eighteen inches each way, is suspended, in which is kept a pot for cooking their food, or boiling water in it to make tea. At the other end of the bamboo there is a similar cage, containing provisions, or articles which they have to sell. These they place in the street, under the shadow of a tree, and are at once at home wherever they happen to rest—tent, kitchen, and shop, being thus over their head, and on either hand. There are said to be fifty thousand of these people here, who are distinguished, not only by the peculiar cast of their countenances, but by long plaited tails dangling from the back of their heads.

The Malays are nearly as numerous as the Chinese. They are, however, very differently occupied, being employed by the Dutch and English inhabitants in all kinds of drudgery. Many are porters, others domestic servants, and some of them artizans, jobbing in carpenters' and blacksmiths' work, &c. Their wages are very low, and they are altogether a servile race. In features and form they much resemble the South Sea Islanders, who are probably descended from the remote ancestors of these degraded beings.

July 19. We have been much gratified to find here an hospital, erected expressly for the benefit of the Chinese and Malays. It is a noble building, and of considerable extent. On one side are apartments for lunatics, containing forty-three cells, but not yet completed. We saw many of the sick and diseased patients, of whom no small proportion were afflicted with leprosy in all its loathsome forms, maiming, mutilating, devouring alive, its miserable victims. The accommodations appeared exceedingly comfortable, and the medical attendants are the best that can be procured. It is a beautiful and affecting circumstance, that this blessed institution should be supported by an "orphan fund," from the unclaimed property of persons dying without will, and without heirs. Yet what a train of melancholy thoughts are awakened by a few moments' reflection on such a subject in this world of wo and death!

At Mr. Medhurst's city-apartments, a considerable number of ailing persons are in the habit of coming to him for professional advice and assistance, which he kindly administers. To-day there were twelve poor men and boys present, with sores on different parts of their bodies. Having first embraced the opportunity of giving them spiritual instructions, and praying with them, according to his practice, he caused all their wounds to be dressed.

July 20. Having procured ponies, we set off in a small four-wheeled carriage for Baitenzorg, a village thirty-six miles from Batavia, to pay our respects to the governor of Java, baron Vander Capellan. His Excellency, last week, had appointed an interview with Mr. Medhurst, to converse with him on the subject of the Chinese version of the Scriptures. The road runs nearly south from Batavia, is excellently formed, and about thirty feet wide, with a low trim fence on each side. This is called the gentlemen's road, there being on either hand another, for broad and narrow-wheeled carriages respectively. The way, for the most part, lies through a level country, of a deep-red alluvial soil, very fruitful and well cultivated. Many handsome villas, and comfortable farm-houses are seen, amidst gardens, plantations, and inclosures, to the distance of six or seven miles from the city. Most of the trees with which we had become familiar in the South Sea Islands thrive here, besides the teak, tamarind, and others, valuable for their timber or their fruit, and highly ornamental by their breadth and luxuriance of foliage. Paddy-fields (or rice-grounds) frequently occur along the line of our day's journey, on the slopes of the hills, terrace above terrace. The young plants are, at this time, about six inches in height, and the whole surface of each ridge, on which they grow, is irrigated to the depth of an inch above the root.

Every six miles we stopped to change horses, relays being, at stages of that length, expressly maintained for such accommodation to travellers. Over the road where this operation is performed, a high shed, with a thatched roof is carried, of sufficient length for two carriages to stand under it at once. These coverings are deemed necessary for the protection both of passengers and the cattle that draw their vehicles, from the intense heat of the sun. The stables adjacent are neat erections, with boarded floors; open on each side; and having a partition down the middle, separating the

whole into two stands for the ponies, which are placed head towards head, on either side of it. None but horse-ponies are used here in travelling-carriages, it being deemed disreputable for any but the poorest people to employ mares, and those principally in the interior, where multitudes of these animals are bred. They are exceedingly active and vigorous: four of them easily drew us at the rate of nine miles an hour. Very few large horses are seen in Java, except those kept by the governor. We met or passed many carts and carriages of rude construction, drawn by buffaloes of great size, with enormous horns. We observe that the bamboo is one of the most useful products of the soil. It grows to a prodigious height and compass, and furnishes the prime material for the walls, rafters, and even the thatching for houses; it is manufactured into doors, window-frames, lattice-work, skreens, floor-mats, tables, chairs, &c., &c.

We reached Baitenzorg in the evening, and took up our quarters at an excellent inn there, which is under the control as well as patronage of the governor, who thus considerably secures good accommodation and courteous behavior to travellers and visitors. On our arrival we found a considerable difference of temperature between this village and Batavia, the thermometer being as low as 75°, and the air very agreeable.

July 21. We took an early walk round the gardens and pleasure grounds of the governor's palace, which is a large and sumptuous white building, in the Dutch style, forming a crescent, and surrounded by piazzas. The little park is laid out with much taste; beautifully diversified with hill and dale, wood and water. The plantations consist of a great variety of curious indigenous and foreign trees and shrubs, each of which is labelled with its name. On the lake are seen both black and white swans; and in proper cages, near the house, are kept wild native animals, such as the black bear, several kinds of monkeys, the sloth, tiger, and fox, a gigantic vulture, a boa-constrictor, and another snake, each of enormous size, alligators, &c. There are likewise aviaries occupied by many rare and splendid birds, which are placed in various parts of the grounds. But the most remarkable curiosities preserved here, are sundry huge images, carved out of black lava, with considerable dexterity of hand. These are of great antiquity, and evidently of Hindoo origin and workmanship, being representations of certain divinities

of that people. They were dug up, some years ago, in this island, from an old mass of ruins, which probably had been a temple. We found a small coin lying upon one of them, which some humble devotee had left in token of recognition that these were gods to him, whatever he might be to them, who knew neither of his existence nor their own.

Being afterwards introduced to the governor, who behaved to us with perfect courtesy, and entertained us hospitably, we availed ourselves of the opportunity, as representatives of the London Society, to return the thanks that were due to him for his uniform kindness to our missionary, Mr. Medhurst. His Excellency, who speaks English well, made many intelligent inquiries respecting the islands in the Pacific, which we had lately visited; and he seemed much gratified with the accounts which we were enabled to give him respecting their improvement in all the arts and comforts of life, which, but for the gospel, itself the greatest of all benefits, they might never have known.

In this village there is a street nearly a mile long, inhabited solely by Chinese. We called at several of their houses, and found in each an idol of some kind. That which most surprised us was a French engraving of the emperor Napoleon Buonaparte, in a gilt frame, before which incense was burning; and the old man, to whom the picture belonged, in our presence paid it divine honors, bowing himself in various antic attitudes, and offering a prayer for blessings upon himself and his family. When we asked him why he worshipped that as a god, which came from Europe, and not from his own country, he frankly replied, "Oh, we worship any thing!" In this street are two temples, one a decent building under repair, the other an open shed on a little mound, consisting of a slight square roof, supported by four pillars. In this sanctuary are several misshapen stones, planted on their ends, to which prayers are daily made by beings (in that respect) as stupid as themselves. A cocoa-nut shell was placed in the midst of these blocks, containing some small offerings. We visited two other edifices of similar construction, and consecrated to gods of the same material as these,—namely, rude upright stones, which, it seems, the rude Malays worship with not less devotion than the shrewd Chinese. Behind one of these idolatrous seats, we observed the wreck of an enormous tree, hollow and rotten within, and measuring ninety-three feet in girth towards the root. The other

temple gives the name of *batu-tulis* or *engraven stone*, to the neighborhood, from the incomprehensible divinity which it incloses,—namely, a triangular stone, about six feet high, inscribed with characters which neither native nor European has yet been able to decipher. These have been conjectured to be unique specimens of the obsolete *Sunda* writing.

July 22. On our way back to Batavia we turned about four miles out of the main road, at the third stage, to see a *Christian* village, called Depock, inhabited by a race of Malay Protestants, now amounting to a hundred and eighty persons, of all ages. About a century since, a Dutch gentleman, the owner of this village, and also of a number of slaves, offered to give the latter not only their freedom but the estate which they occupied, and secure the same to their descendants, if they would embrace the Christian religion. They agreed to this extraordinary proposal, and he fulfilled his promise. Their posterity enjoy the inheritance—and worthily enjoy it, we may say; for certainly they are a reformed, if not a pious, class of their uncultivated countrymen. Their houses and grounds were comfortable and cleanly. There is a little chapel in this pretty village, where Mr. Medhurst occasionally preaches. In the school-house we found a Malay version of the Psalms, adapted to music; also several excellent forms of prayer, and catechisms. Most of the children, thirty-nine in number, are well acquainted with the latter, and are duly taught the former. The whole sequestered nook is inclosed with large umbrageous trees, of various kinds; and, amidst the unpenetrated pagan darkness, and the more bewildering Mahommedan mists, which overspread the noble island of Java, there is light—it may be but a little, yet there is *some* of the true light, in the habitations of this Christian Goshen.

July 24. (Lord's day.) Mr. Tyerman preached in the forenoon, in the missionary chapel here. Between forty and fifty English were present, all of whom came in carriages to the door. This is considered a large congregation. In the afternoon we attended the Dutch church, in which service is performed by a Dutch minister in the language of the Malays. There might be a hundred of these people, professing Christianity, present; they behaved well, and their appearance was far more respectable than that of their wild countrymen in general. Mr. Medhurst preached also in the Malay at this chapel, in the evening; but in consequence of a heavy fall

of rain, the audience was small.—Throughout the city the population was all in motion, as though there were no Sabbath, and no eternity. Business, folly, pleasure, are pursued as on other days, both by Dutch and English, in the streets here, or at their villas in the country, where hunting, shooting, and field recreations are considered no violations of decorum. Oh! what a contrast between this proud, rich, populous city, and the poor, humble, happy islands of the South Sea, on that day which leads man to " the end of all things," and antedates, to him who duly considers this, the blessedness of heaven.

July 26. Having consigned the principal part of our luggage, which had not been removed from the ship, to Singapore, we set out on an expedition to Samarang, which lies nearly four hundred miles eastward from Batavia. The whole economy of posting being in the hands of government, travelling is accomplished with comparatively little inconvenience, and no unnecessary delay. The stages for changing horses (ponies) are at regular intervals, six miles asunder; and where, in the mountainous regions, the strength of these is not sufficient to draw the carriages, buffaloes are attached, in addition to them, without increased expense. The ponies occasionally took us at the rate of from ten to twelve miles in the hour, on level ground.

July 30. We arrived safely at Samarang. We shall not attempt to give any topographical description of the country through which we journeyed thus hastily. Most of the way was upon well-constructed roads, across plains, valleys, mountains, swamps, jungles, and rivers. Several very considerable towns are passed through on this line of road. Among these may be mentioned Cheanjor, the residence of a Javanese prince, who, with his subjects (and, indeed, the bulk of the native population of the whole island,) are Mahommedans. We were introduced to his Highness, who received us very graciously; and when we gave him (through Mr. Medhurst) some account of our visit to the South Sea, he expressed himself as being much gratified to hear the strange tidings of whole nations throwing away their idols, and consenting to worship the one true God. We were entertained with cigars and sweetmeats; after which tea was also served to the company present. The prince, who appears to be about forty-five years old, was dressed after the Turkish costume. His palace, in extent, if not in splendor, is truly Ori-

ental. Apartment beyond apartment (the doors being in a line and open) stretched in perspective to the length of at least a furlong, with lateral chambers diverging on either hand. The room in which we had our audience was very spacious, surrounded with tables, chairs, and sofas, the floor covered with mats, and the sides almost quite open. The town is estimated to contain ten thousand inhabitants; the houses and shops are generally decent and cleanly. A stream of fresh water is conducted down each side of every street, so that the dwellings are abundantly supplied with that prime element of health and comfort in a torrid clime. The Dutch local governor is brother to the governor-general, baron Vander Capellan.

In leaving Cheanjor, we arrived upon the brink of a formidable ravine, down which the carriage was conveyed by men in front guiding its course, while others behind prevented it from rushing on too precipitately, by holding ropes fastened to the frame-work. It was then drawn across a hanging-bridge, over a deep gully, through which a great force of water runs, furiously roaring and foaming below. The road on the opposite side of the ravine being as steep as that which we had descended, the carriage was dragged up to the height by four buffaloes. The hanging-bridges, which are not uncommon here, though very rough work to the eye, are constructed with much ingenuity. Three long and strong spars, about a yard asunder, are firmly planted on the opposite sides of the stream. These are so placed, slopingly, as to meet at the tops, where they are lashed together. From the sides of the pointed arch, thus formed, other spars are let down, by which the bridge of planks is suspended, with bamboo fences, split bamboo floor, and a thatched awning over the whole. These light fabrics trembled through every fibre of all their frames (we might say) when our carriage was whirled along them, but we never feared nor met with an accident.

In one place we had to pass over a floating-bridge, the nature of the ground not allowing a suspension one. A raft of bamboos is formed, with a platform of the same upon it, over which a carriage may be drawn. This, being laid upon the water, rises and falls with the flood, and is kept in its place by rattan-ropes, the thickness of strong ship-cordage. A bundle of these is stretched from one side of the river to the other, where each end is made fast. Ropes of the same texture are then attached both to this transverse cable of rat-

tan and to the raft, so as to prevent the latter from being drifted down the current, which is sometimes very broad and rapid, as in one of our crossings, where the stream was seventy yards wide. At Korausambourg we were ferried across the river on a raft made of five canoes lashed together.

Near the town of Banda several volcanic mountains rose upon the horizon, of such elevation that clouds generally rested on their summits. Beyond Sumadang our route lay frequently through thick jungles, the haunts of tigers, as we were from time to time reminded by the traps set for them on the way-side, or by the cries of the kids which are placed as live baits in these. Stems of trees are laid on each other horizontally, forming a recess within, ten or twelve feet long by four or five broad, and as many high; at one end a strong door is made to slide down at the pressure of his foot on some wicker-work beyond, and cut off the animal's retreat, when it has entered to seize its prey—as some kinds of rat-traps are constructed in England. The kid is secured at the further end, beyond the tiger's grasp. We were happily preserved from danger from any of these ferocious creatures.

At the village of Cheribon, where we entered a Chinese house, and saw no idol, neither image nor picture, with incense burning before it, we inquired the reason, when we were told that there had just been a death in the family, and the god had been removed, that he might not be offended with the sight of so disgusting an object as a dead body. In several groves near the same village were cemeteries, in which the graves, by the neatness of their external structure, showed extraordinary respect on the part of survivors towards their deceased relatives. Some were overbuilt with masonry, in five or six courses, narrowing to the height, like steps, and surmounted by coffin-shaped ornaments at either end. Others had blocks of wood, simply or curiously carved, set up at the head and the feet. These were native sepulchres. In the neighborhood we found a Chinese burial-ground also—a gently sloping bank-side—in which the dormitories of the dead were excavated, in rows, with an opening into each like the mouth of an oven, which is compactly closed, and colored white. These people are very superstitious respecting the sites in which they deposit the relics of their friends, imagining that the future prosperity of their families depends upon the lucky choice of them. To secure such an advantage

they will often consult such crafty knaves as, under one name or another, are found in all countries, who cast nativities, tell fortunes, recover lost goods, and do every thing that nobody else can do. The following marvellous story was told to Mr. Medhurst as a fact, by a Chinese, who solemnly believed it. A young man, at his death, having left a father and several brothers behind, whose success in after life was to be determined by the hazard of his interment in good ground, one of these wise men was applied to for advice. He, being properly feed, pointed out a spot, which he charged them to keep closed upon the dead youth for seven years, at the expiration of which, if they opened it, they would find in it a full-formed dragon, the emblem of the highest honors and riches that they could desire, either for themselves or their posterity. Five or six years afterwards the father fell dangerously ill, and as no means employed to relieve him were of any avail, the family concluded that there must be something unlucky in the place of his son's burial. They, therefore, asked his permission to open it. "No, no," cried the old man; "rather let me die, than break the charm and destroy the future hopes of my children." But, agonized with disease, and harassed by their importunity, he at length yielded to their wishes. The vault was opened—when lo! to their utter consternation, they found the dragon so nearly perfected, that he only wanted one leg and half his tail. In an instant the fortunes of all were ruined; for the spell not being completed, left nothing but dust and disappointment when it was violated.

While our horses were changing at a place called Pamalang, we heard music in a neighboring house, and ventured to go in, observing that it belonged to a Chinese. The owner had been ill, and vowed that, if his god would heal him, he would make a great feast for his friends. He recovered, and, giving his god credit for the cure, the man was now performing his vow; and the feast had already been kept up with due merriment for three days. We were welcomed with great hospitality, and invited to partake of the dainties provided on the occasion, and with which the tables were abundantly furnished. Tea, spirits, and sweetmeats were cordially offered to us. The house was crowded with revellers. Some of these were playing at cards and other games on the floor, till two Javanese dancing-girls made their entry, and began to skip about, and exhibit all the accomplishments of that

art, in which their hands, their arms, and their very fingers, had as much employment as their feet. Their voices, also, occasionally screamed between, in short, broken sentences, challenging and answering each other, while they kept time to the noise of seventeen instruments, on which as many skilful musicians were playing in concert, and producing sounds far more melodious than the notes of the dancers. We left them as we found them—as happy as mere animal exhilaration could make those who had forgot yesterday and thought not of to-morrow.

The rice-fields being greatly infested with birds, we were much amused with an ingenious method, which obtains here, of teaching the pretty marauders to keep their distance. In the middle of an extensive ground a small shed is raised upon bamboos, to the height of about ten or twelve feet. In this watch-tower a man takes his station, holding in both of his hands the ends of forty or fifty strings, which diverge in all directions, to the extremity of *the preserve*, where each is so fastened at the other end as to leave a slack length between. When, therefore, the watcher perceives the birds about to alight on any particular spot, he has merely to shake the line which runs towards that quarter, and the enemy are instantly put to flight.

Buffaloes are used throughout this island for all kinds of hard labor to which their strength can be applied. They appear to be very docile, and little boys easily manage them. When the day's work is over, they are unyoked, and allowed to swim in a pond or deep pool to cleanse and reinvigorate their weary limbs. This luxury the poor animals love to indulge in to the very tips of their muzzles, keeping their bodies completely under water, except at those breathing-places, while the lads themselves, enjoying the cool element, continue to sit on their backs till they are sufficiently refreshed, when they patiently submit to be guided home for the night.

July 31. (Lord's day.) Mr. Brockner, a Baptist missionary here, at Samarang, (formerly of our Society,) accompanied us to the Dutch church. The congregation might amount to three hundred persons, of whom the women sat in the middle of the church, before the pulpit, in full dress, and without bonnets; while the men occupied the galleries and the side seats beneath them. After the sermon, two children were baptized, and a couple of young people were

married. The lady came from her seat, and the gentleman from his, and met in front of the pulpit, from which the ceremonial forms were read. The bridegroom and bride gave each other the right hand, in presence of the whole congregation, and then returned to the respective places whence they had risen. All these services were conducted with appropriate solemnity. We afterwards repaired to Mr. Brockner's house, to attend a prayer-meeting for the universal diffusion of the gospel throughout this island, and all the dark regions of the earth. Mr. Brockner formerly resided in this city, and still continues occasionally to do the work of an evangelist in it; but he lives principally at Salatega, a town about forty miles distant from Samarang, where, under many difficulties and discouragements, he occupies himself in visiting the people from house to house, and, wherever he can find an open door or an open ear, announcing the message of salvation. Alas! it is to be feared that as yet all hearts are closed against it. Towards evening we accompanied Mr. Medhurst into the Chinese camp (quarter), to converse with such as would hearken respecting the religion of Jesus. We met with ten or twelve priests at their temple. These are distinguished by having their heads entirely shaven; otherwise they wear the ordinary dress of their countrymen. Their superstition requires that they should remain in celibacy as their brethren do in their own land; but here they take the liberty to marry. They were very friendly towards us, though they regarded the words of eternal life but as the wind blowing where it listeth, and passing *them* by, who neither knew nor cared whence it came or whither it went. While we were taking a social refreshment of tea with them, a strange kind of lizard suddenly uttered a loud noise from the roof of the temple, and presently made its appearance among the timbers. The priests were transported, and said that this was a lucky omen; for we were good men, and the god, being pleased with our visit to his temple, had told the lizard to come and show itself as his messenger. Would God that our coming might have been an omen of destruction to that and every other temple and idol of the kind! At nightfall the priests lighted up many lanterns in the place; and sticks of sandal-wood, about the thickness and length of a knitting-needle, were fired before each of the several images that formed the court of the presiding idol here.

Aug. 3. After having inspected the various public institu-

tions, schools, hospitals, &c. at Samarang, on the preceding days, we set out this afternoon for Solo, a hundred miles off, in a south-east direction. This part of the island has been much distracted lately, in consequence of a dispute between the Dutch government and a native prince who was disposed to resist its authority. We have been warned that the road is still infested with banditti; but, deeming it our duty, as far as may be prudent, to see for ourselves the extent and circumstances of this vast uncultivated field of paganism and Mahommedan error, that we may judge how far attempts may be made to introduce the gospel among its multifarious population, we determined to proceed till we had stronger reasons for fear, accompanied by an official guide, whom the governor was so polite as to appoint to us. We were lodged and entertained with the most frank hospitality by Mas Reo Singuorano, head man of the village of Boeilale, a Mahommedan. Here we felt ourselves under the protecting providence of God, on the declivity of a volcano, great part of this village being built upon lava, in the middle of a country where civil war was raging—military preparations were going on around—robbers were prowling about—and the inhabitants were keeping watch all night, to repel aggression upon their families and their property. But we remained in peace. The city of Jockcock, the second in Java, is the centre of the present rebellion. The sultan is a child, and it is said that his two guardians, in his name, have excited commotion, for the perfidious purpose of finding, in the course of popular excess, some pretext for dispossessing him of his rights, and seizing the local government for themselves.

Our host, among other rarities in his possession, with peculiar pride and pleasure showed us his criss, or family dagger, which he assured us was three hundred years old. This, as well as the points of his spears, arrows, and other weapons of war, were poisoned so inveterately, according to his account, that no length of time could wear out their deadly virulence, killing with a scratch almost as surely as with a deep wound. He says that this pestiferous contagion is communicated to them by the heads of venomous serpents, crushed and laid upon the steel till they become putrid; after which, by some acid, the malignant matter is irremediably fixed there. When the servants of this grandee presented any thing to him, it was upon their bended knee, and with most humiliating deference. The distinctions of rank in Java are

rigidly observed. Sovereign princes, we are told, always speak to their subjects in the same language, but they, according to their situations in life, reply in different dialects; probably this may mean no more than such etiquette in speech as prevails between superiors and inferiors in Europe.

CHAPTER XXXIX.

Arrival at Solo--Description of that City—Enormous Cannon—Emperor going to the Mosque--Deputation introduced to the Emperor—Ceremonies and Amusements in the Palace—Sumptuous Repast--"God save the King"—Reflections—Samarang—A Cavern—A Grotto—Cheanjor—Upas-tree—Return to Batavia—An Incident—Mr. Deering—Coffin-dealers--Javanese New Testament--Chinese School—Origin and Progress of an Insurrection—Idol Temple—Mahommedan Superstition—Chinese Block-printing—Rice-food—Chinese Festival—A peculiar Village—The Javanese and their Masters—English highly esteemed—Feeble Effects of Religion in Java—Tradition respecting Budhu.

Aug. 5. We reached Solo in safety, guarded, however, from our last station by five horse-soldiers, and accompanied by five travellers, who availed themselves of the escort. This city stands in the midst of a fertile plain, and is watered by a noble river flowing through it. The population is reckoned at a hundred thousand, of whom there are said to be not more than five hundred Europeans, nearly all Dutch. There is a large fort belonging to these in the centre of the town, surrounded with a wet moat, having four draw-bridges, and mounting fifty cannon.

Adjacent to this is the residence of the personage who bears the title of emperor—a very equivocal one, while foreigners are masters of the whole of his dominions, either by sovereignty or influence. Many of the native chiefs we have observed on horseback, or in gorgeous carriages, in the streets, with their trains of servants on foot; one carrying his lord's betel-box, another his spitting-dish, another a superb umbrella over his head—his personal dignity being signified by the color of the latter, or the metal of the former.

We found here Mr. William Stavers, brother to captain Stavers, of the Tuscan, with whom we came out from England. He was very courteous to us, and conducted us to the imperial palace, into the apartments of which, however, we were not permitted to enter, but were allowed to drive round

the courts. In the first of these are two cannons of vast magnitude; the one measuring eighteen feet, and having thirteen and a half inches calibre; the other is somewhat less. They are of brass, with a Javanese inscription on each. Near these are two other pieces of ordnance: these are iron, and of equal length, but smaller bore. Hard by are the dens of three royal tigers, fine, ferocious animals, deserving the name which they bear, as the brute representatives of eastern despots, bloodthirsting and untamable. In another court a small square roof, or canopy, projects from the adjacent wall, and under it are two flat stones, on which the emperor's throne is fixed on public occasions. Near this is a railed platform, sufficiently elevated to allow his majesty to witness occasional fights of wild beasts in the yard. In another court is the greatest curiosity in the empire, if it be not belied. This is the sacred cannon, raised upon a stone pedestal, covered with rich silk, and wreathed with perennial garlands of flowers that never die, though it cannot be said that they never fade, being artificial, and very pretty for the work of mortal hands. This marvellous piece, on a certain occasion, is said to have discharged itself, without even being loaded, by which feat it killed a whole gang of traitors at once, who were twenty miles off; but what is more extraordinary still, if our memory and our information be correct, the ball, when it had done this notable execution, returned to its place in the gun. We are not bound to reconcile the two ends of this story; but, no doubt, the one is as true as the other, though in palpable contradiction.

Aug. 5. We had an opportunity of seeing the emperor on his way to the mosque. He rode in a magnificent carriage, preceded and followed by a large retinue of servants and soldiers, with flags flying and instruments of music sounding. A younger brother alighted first from the chariot, bearing a golden spitting-dish before him. His majesty, who is a graceful youth, about eighteen years of age, was dressed in loose black robes, flowing down to his feet, which were without stockings, and sandalled. He walked with much dignity, bearing a sword, with a golden scabbard, in his right hand. We were not permitted to enter the mosque while the royal worshippers were there, though we had seen the interior yesterday. The place for service is a hundred and twenty feet square, besides a spacious veranda all round it; and beyond this there is a broad moat, in which devotees

wash their feet before they tread the holy place. We observed nothing particular within, except an immense drum suspended, for what purpose we did not learn. In the front court of the palace, opposite to this mosque, criminals are usually executed. Murderers there suffer the same kind of death as they have inflicted, and are shot, speared, or otherwise dispatched, according to circumstances.

In the evening we were sumptuously entertained by the resident governor and general de Kock. A large party of civil and military gentlemen and their ladies were present, all of whom appeared interested in the missionary intelligence which we gave them.

Aug. 6. Having expressed a desire to be introduced to the emperor, at the governor's table last night, his Excellency procured us that honor, this morning; himself, general de Kock, and other distinguished officers, all in carriages, accompanying us. Alighting at the first court belonging to the royal residence, we walked through that and two beyond, which were thronged with thousands of spectators—all kept in perfect order by native soldiers on duty. In the fourth and centre court, where the palace stands, the military presented arms, and let fall their colors, in honor of the governor and the general, under whose convoy we were admitted. The people were all sitting cross-legged, having their persons, in general, uncovered as low as the chest. We found the emperor in this fourth quadrangle, enthroned on a stone platform which was raised four steps from the ground, and supported by pillars, low and open on all sides. As we approached the presence, his majesty rose up, and advanced to the margin of the platform, where he took the hands of general de Kock and the governor, and bowed graciously to the rest of us, who were in their train. General de Kock, as deputy governor of the whole Dutch possessions in Java, was placed in a chair of state, on the emperor's right hand, and the resident local governor in an ordinary one on his left. Three rows of chairs were ranged on each side, in front of these, to accommodate the Dutch officers and ourselves, on the right, and the native courtiers and nobility on the left. The emperor wore a black vest, close at the neck, and reaching to the waist; below which a Javanese cloth, dark brown, spotted with white, descended to the mid-leg; his stockings were light-colored, and his shoes black, with gold buckles. He had on his head a conic-shaped hat,

without brim, of a chocolate color, and encircled with bands. The only extraneous ornaments about the royal person were three brilliant stars of jewel-work upon his breast. The throne was nearly four feet square, covered with yellow silk, and splendidly fringed and flowered with gold; the legs also appeared burnished gold; and the height convenient for sitting upright, which his majesty did with great dignity, though there were neither elbows nor back to rest upon. A sword in a gold scabbard lay at his side, and a superb criss hung in a belt behind him. When all had taken their stations, the sovereign conversed affably with his distinguished visitors, the general and the governor, for some minutes. Tea, coffee, sweetmeats, and wine, were then successively handed round to the company. Whenever the emperor drank, he touched the glasses of the two gentlemen on his right and left with his own, and then looked graciously round upon the rest of us, as though he were pledging his guests. On his left hand, at the distance of twenty paces, the folding-doors of the royal apartments being open, discovered great magnificence in the furnishing and embellishments.

Out of these rooms presently issued a number of dancing-girls, who, crouching down, and working their way on their heels, in spite of the impediments of their long dresses, and awkward attitude, seated themselves on a platform just on the outside of the folding-doors, and over against the emperor. Near them were placed a band of Javanese musicians, and a multitude of singers. On the emperor's right hand, another band, also Javanese, but with European instruments, appeared. The girls were not more than fifteen or sixteen years of age, sumptuously apparelled; those parts of their persons which were exposed—as the face, neck, arms, and legs—were stained of a delicate yellow tint by means of a liquid prepared from sandal-wood and perfumes. When the musicians and singers began to play and chant, the girls rose slowly from the ground, making many graceful and significant motions with their arms, hands, and heads. These were at first very slow, never violent, and always simultaneous, as though the tunes or the burthens of the songs put one spirit into the whole—such a perfect consonance appeared in all their gestures and attitudes, while their countenances changed not for a moment their expression, or rather their passionless quietude of aspect. In most of their gesticulations the girls made use of a beautiful scarf,

or zone, of which both ends hung down to their feet; sometimes unfolding these loose parts, by slightly raising the edges as with a touch; then throwing the one or the other over the shoulder, or the arm, or passing them, as veils, before the face. The richly-ornamented cloth, also, that girt the loins, had a long corner which fell to the ground, and lay in a train behind. This, in the course of the dance, they played with as fantastically as with the scarf above, spurning it with the heel or the toe, first to one side, then to the other. There did not seem to be any intentional indecorum in any of their movements, and certainly, for the gentlest and easiest exhibition of limbs and bodies significantly following the sounds of instruments and voices, nothing could be less offensive. While we were looking on, attendants of the bands several times approached the emperor's officers, as if to receive orders. These servile creatures uniformly crawled, forward or backward, crouching on the ground, as though they were reptiles that feared to be spurned by the feet of their superiors while communicating with them. Both in advancing and retiring they put the palms of their hands flat together, raising them till the thumbs came over the bridge of the nose. It was humbling to see human nature so degraded.

After the lapse of half an hour, when we had concluded that this was all the entertainment to which we had been invited, the emperor rose, and we were directed to follow. To our surprise we were conducted into another open court, like that which we had left, where a vast range of tables, in the form of a capital T, appeared, loaded with piles of all kinds of substantial meats, delicacies and fruits, which the country afforded, set out in European style. The tables were so crowded with dishes that there was not room for another, and even the interstices were filled up with brilliant or aromatic flowers. The emperor took his seat in the centre of the arrangement; the general and the resident governor, as before, on his right and his left; the rest of us, natives and foreigners, occupying the remaining places. The breakfast (so it was called) was indeed sumptuous, and every thing was conducted with as much order as it might have been in the palace of a European prince. Multitudes of servants were in waiting. A band, detached from the other musicians, during the feast, played on their various instruments exhilarating tunes, and among the rest, in compliment to us

(the deputation from England), "*God save the King.*" All the while the girls were dancing in the distance, the Javanese minstrels and singers accompanying them as before. The emperor honored each of his guests with the opportunity of taking wine with him. Two or three toasts were also given, which were drank by all the company.

The emperor again rose up, and we returned after him to the dancing scene. The girls, who had hitherto been engaged, now retired, and another company made their appearance, dressed like the former. When they were all seated, an old woman entered and laid down at the feet of each an instrument resembling a bow, with an arrow on the string, about two feet long, lacquered red and decorated with gold. The dancers soon afterwards rose and went through all the evolutions of the others, holding these bows in their hands, which added exceedingly to the beauty and picturesque effect of their groups and attitudes. The wheels and pinions of the most exquisite machinery could not more exactly have performed the prescribed motions—nor, we may add, have betrayed less consciousness of what they were doing, so far as their looks might be regarded as the interpreters of feelings or thoughts within them. The airs, we were informed, and the songs, to which the dancers acted their parts, were national and mythological, referring to the wars and superstitions of the country. In due time we rose to depart; and, after wishing him a long and prosperous reign, were permitted to shake hands with his majesty. This token of friendship he bestowed with apparently hearty good-will. The whole deportment of the emperor was that of unaffected dignity, ease, and condescension. In this respect no potentate of Christendom could have much excelled him. His nearest relatives, ministers of state, and the principal nobles of his court, were present. The whole time that we remained in the palace was something less than three hours. Our curiosity had been gratified, but our hearts were sad when we contrasted this vain and heartless magnificence with the simple dwellings, and meek and lowly manners, of the patriarchal kings of Eimeo, Huahine, and others in the island of the west. Oh, that as the natural sun comes, in his course, to Java from Tahiti, the day-spring from on high might thus visit the east from the regions of the Pacific!

Immediately on our return from the palace we set out for Samarang, and were happy, travelling through a district so

full of perils from insurrectionary parties, to reach it in safety at midnight.

Aug. 8. About three miles from Samarang, at a place called Batu, a small Chinese temple stands close by the road-side, at the back of which there is a cavern, communicating, it is said, by a subterranean and submarine passage, with Canton? In the floor are two wells, the depth of which we had no means of ascertaining. The cavern itself is eight feet high, of no great amplitude, and is entered by a door-way of wrought masonry, on either side of which is a tablet filled with Chinese characters. This place is held in great veneration by this people, in honor of their native country, and once a year they keep a patriotic feast here, to commemorate the homes and the graves of their fathers. After visiting this temple and cavern we renewed our journey back to Batavia, but did not reach the first resting-place, Pakalongan, till two o'clock in the morning. Thence, on the following day, we continued our route to Cheribon.

Aug. 10. While we were detained, for want of post-horses, we walked out in the neighborhood, and among other objects of curiosity, lighted upon a Chinese grotto, constructed about twelve years ago by order of the sultan of Cheribon. This work, in various grotesque forms, extends over more than an acre and a half of ground, and is so fancifully diversified as to bewilder the senses and defy description. A person wandering among its mazes—where all is art, of the most uncommon character, and utterly unlike any thing in nature—might imagine himself walking, in a dream, among such scenery and images as never were made visible to eyes of men awake. The approach indicates nothing extraordinary. The entrance is through an old door, with its jambs and cornice curiously carved. Thence, onward, is a passage, two yards wide, between columns and statuary of the roughest style, yet evidently wrought by no mean hand. At the termination appears a brick gateway, on each side of which is placed a most outrageously mis-shapen lion, of porcelain ware. From this portal we passed into a labyrinth of grottos—mounts, descents, subterranean ways, interior rooms, unexpectedly opening upon us; and all these decorated with Chinese temples, pagodas, figures of birds, beasts, fishes, and monsters, which no naturalist could classify, absolutely crowding the contracted view on every side. Several pools of water, here and there, like inlaid

mirrors, reflecting the span-breadth of sky above, and the little circuit of rocks and images around, add much to the enchantment of the whole. Besides these, streams, cascades, and fountains are carried through every part In one of the recesses we were shown the sultan's bedstead, superbly carved and gilded. This was so placed, that, by a singularly-ingenious contrivance, a current of water was conducted all round the tester, which, at pleasure, might be made to fall, in transparent curtains of rain, completely encircling the royal couch, for the double purpose of keeping off the mosquitoes and tempering the warm air to the delicious coolness which, in this sultry climate, is the consummation of bliss to reposing listlessness. "The Castle of Indolence," itself, voluptuously as it has been furnished by the creative imagination of the first in rank of our descriptive poets (Thomson), was here fairly outdone;—the conception of sleeping in state, surrounded, as in a tent, by the drapery of lulling, tinkling, glittering showers, of which the moisture was carried away in grooved channels, about the basement of the bedstead—could never have entered into the mind of a minstrel born beyond the Tweed. Besides this chamber there were other handsome apartments, for the accommodation of his Highness and his harem, when they repair hither to anticipate the luxuries of Mahomet's paradise. But, if this were a paradise, there was purgatory (if not a place bearing a harder name) connected with it. Several horrid dungeons and deep pits were pointed out to us; and we passed near one fearful abyss, close by a narrow path, like that which Bunyan describes, along the verge of Apollyon's den, in the valley of the shadow of death. Cruelty and sensuality are such blood-relations, that, in eastern countries at least, they are rarely dissociated; the pleasures of palaces are heightened by the miseries suffered in prisons under their roofs, and the eyes of sultans and their concubines feasted with the spectacles of executions and tiger-fights in their court-yards. A shocking proof of this may be produced in the current story, that the Chinese artist who contrived and executed this "*Paradise of Dainty Devices,*" this "*limbo of vanity,*" when the work was finished had both his eyes put out, by order of the sultan, his employer, that he might not make another like it for either sovereign or subject.

We left Cheribon at four o'clock in the afternoon, and

reached Sumadang at two the next morning. The road lay through a forest-country, abounding with wild beasts. A few days ago, as a carriage was passing along, a tiger made a spring to attack one of the servants behind, but the driver instinctively whipping his horses at the moment when he saw it darting, as if it flew, through the air, the ferocious assailant missed its aim, and got entangled in the wheel, from which it was probably as glad to escape as the company were to pursue their way instead of pursuing their defeated assailant. Government gives ten dollars a head for the destruction of tigers in this district. We reached Cheanjor in good time in the evening, and had a full night's rest (a luxury which we have not lately enjoyed), at an excellent hotel, kept by a Frenchman, who was himself gone to the war, in which all resident Europeans, of whatever nation, are required to take a personal part when their services are called for. The Chinese are not allowed this privilege of exposing themselves to hardships, perils, and death, for their Dutch rulers, because, in a late insurrection, many of them joined the Javanese rebels. The Malays are also excluded, because they are, proverbially, too treacherous to be trusted.

Aug. 12. On our journey, at Baitenzorg, we saw, in the garden of the governor, a small upas-tree growing there. It is five feet high, and as many years old, having a straight stem, with a few twigs and leaves upon them at the top. The leaves are very rough, serrated at the edge, and of a deep green color. It is from the *bark of the roots* (as we understand) that the famous poison is extracted, by a process known to the natives only, and kept by them as an invaluable secret of mischievous knowledge. The tree grows no where to perfection except towards the eastern extremity of the island, where it sometimes attains the height of a hundred and fifty feet. It is unnecessary now to say, that its presence produces none of the blasting effects formerly and fabulously attributed to it. We were permitted to take away several leaves from this plant, which we plucked with our naked fingers with impunity. From the footstalks a white milky sap exuded. At night we arrived at Batavia, after a journey, to and fro, of nearly nine hundred miles, in a crazy vehicle, along roads admirably constructed for the most part (though in some places, on account of swamps, precipices, &c., very dangerous) through beautiful and fertile regions,

occasionally over volcanic eminences, not unfrequently traversing forests terrible with beasts of prey, or crossing rivers and ravines on floating or suspended bridges; above all, travelling unmolested through a line of country in a state of guerilla-rebellion against the established government. We were mercifully led, and guided, and kept, through all these. The Lord's name be praised!

Aug. 15. A Malay servant of the family with which we are domesticated here came in, and told his mistress that a misfortune had happened to him—he had broken the top of an urn, but was very sorry for it. He added, "Hang me high, and throw me far: I beg your pardon under the soles of my feet." His mistress told him to go and fetch a rope, which he immediately did, and presented it to her, saying, "My mistress must hang me herself—nobody else shall do it." After such submission it was impossible to be angry with the fellow, who was forgiven. Such apologies are characteristic both of the simplicity and the subtlety of this people.

Mr. Deering, a pious and worthy resident, who has been a diligent volunteer-preacher of righteousness among the motley population here, died this morning of the fever now prevalent in the city, and which cuts off lives in great numbers, with very little warning. He was buried in the evening, when Mr. Medhurst, our missionary, to whom he had been endeared by much kindness received at his hands, pronounced a suitable funeral address, and offered up a prayer, in the presence of the kins-people and attendants—otherwise it is usual with the Dutch, in this colony, to inter the corpses of their friends in silence. The deceased was of the Baptist persuasion, and almost the only layman here who was known to concern himself much about the spiritual welfare of the inhabitants.

There are many coffin-makers in this great city, where Death so often keeps his court, and slays not only his ordinary thousands, in the course of the year, but, at particular seasons strikes down his tens of thousands, in the houses, in the streets, in the fields; walking with the pestilence in darkness, and slaughtering with the arrow that flieth at noon-day. We noticed particularly the Chinese coffins, which are not only exposed for sale in every undertaker's work-shop, but are frequently seen placed at the doors of their own dwellings; for a China-man likes a good bargain of any

kind, and will eagerly buy a coffin for himself if he can get it cheap, though he hopes to live forty years; nor does the sight of it annoy him with any feeling less pleasant than the recollection that he has his money's worth in it. These coffins are not unexpensive, being made both solid and spacious out of four thick blocks of timber, the upper one forming the lid, and projecting over the edges, with a shoulder-piece; the body of the chest, thus compacted, is nearly cylindrical. The burying-place of the Chinese belonging to Batavia, like one which we have elsewhere described, is on the slope of a hill, where the graves are disposed in the most exact order, as cells, with their precious deposits sealed up in masonry, or brick-work, with ornaments according to the rank or riches of the deceased. A second corpse is never laid in a sepulchre already occupied.

Aug. 18. At all our visits to the governor, the chief judge, the Dutch minister, and other official or influential persons, we have strenuously urged the propriety of printing Mr. Brockner's (the Baptist missionary) New Testament in the Javanese language, and also his Dictionary of the same. Notwithstanding some difficulties in the way, those with whom we conversed have seemed to be persuaded that this was practicable. We hope they will prove it to be so by making the attempt; the principal hinderance is the small interest that has yet been excited, in the minds of statesmen, soldiers, and merchants, here, towards the object.

We visited a Chinese school, at a neighboring village, conducted by a teacher of that nation, under the inspection of Mr. Medhurst. We found eight children in it. These are taught to read and repeat by heart portions of the Scriptures and religious tracts, which they do very well, though in a peculiar chanting tone of voice.

Intelligence arrived that the rebels in the east had burnt down several of the post-establishments on the road which we had lately travelled, and committed other outrages. The present rebellion against the Dutch government is said to have originated from a dream which a young sultan had, in which he was commanded not to suffer any European to live in his dominions. Nothing more calculated to make a superstitious people desperate could have been invented than such a revelation. It is, however, suspected to be a villanous device of the prince's own guardians to dispossess him of his dominions altogether, and, by violence or intrigue,

seize the same for themselves. The unchecked progress of this insurrection begins now to occasion considerable alarm. All American, English, French, and Dutch residents, are enjoined to repair to the public office, and enroll themselves for the service of the government in any way that may be deemed requisite.

Aug. 22. In a Chinese temple we saw five great images, larger than the human figure. They stood in a recess, all in a row, with sandal-wood burning before each. Much as they may be reverenced, they have been sadly neglected; the gold leaf, with which they were once completely overlaid, hangs in rags, like yellow cobwebs, about their squab limbs, enormous paunches, and meaningless visages. In another chamber are preserved many Javanese idols of stone, of various shapes and sizes. These are placed upon a table, with this inscription over them, "May the gods of this country be propitious to our crops!" The Chinese will worship any one, or all, of the divinities of other nations, as cordially as the best of their own, if they fancy it will serve their purpose. On going up stairs we observed, in the apartment above the sanctuary, that a space equal to that occupied by the idols below was railed off, to prevent any profane foot from walking over the heads of the gods, which would be deemed atrocious sacrilege. The windows of this upper room being open, hundreds of swallows had built their nests under the roofs; the air was alive with their wings, but noisome to us from the stench of their litter; how it could be otherwise to the beautiful and delicate birds themselves, we cannot imagine; it is much easier to understand how the wooden and stone divinities below (considering their robust constitutions) should not be offended by this or any fouler nuisance. Contiguous to this temple is the aforementioned burying-ground, where, once a year, thousands of Chinese assemble to bewail their dead, and hold a solemn feast in memory of them. On these anniversaries Mr. Medhurst attends, to distribute tracts, disclosing the folly of these senseless superstitions, and explanatory of the pure and purifying doctrines of the gospel of Jesus Christ, who himself, to this end, both died, and rose, and revived, that he might be Lord both of the dead and of the living. The priests sometimes forbid the people to accept such dangerous publications, yet they eagerly seek after them. It is the character of this people—so perfectly are they disciplined into inveterate ad-

herence to the forms, and indifference to the realities of their rites—at once to laugh at the absurdities of their religion, and to practise them still.

In the evening, hearing certain clamorous lamentations proceeding out of a house in our neighborhood, one of us went into it, and found there about twenty men, sitting on a mat, cross-legged, with their hands clasped, their eyes closed, and their bodies in a see-saw motion, up and down, while they vociferated, in chorus, *Helo lale, Helo lale*, as loud and as quick as they could. They were utterly regardless of any body entering or going out, continuing their wailing, without intermission, for more than an hour. On inquiry, we were told that they were Mahommedans, who were thus offering propitiatory prayers for their deceased relatives, that, in case their lives had not been over-righteous, all deficiencies might be atoned for by these howlings of supererogation, the burthen of which was, "*God is one.*"

We were much pleased with observing the process of Chinese printing in Mr. Medhurst's office. Nothing can be more simple or more effective, in its kind. All the characters are cut in wood, of a fine, but not very hard, texture. Each block is about an inch in thickness, and the width of two pages. Being planed and smoothed on the upper surface, to receive the characters, these are, in the first place, carefully written upon paper, which is laid upon the wood with the written side downward, and then pasted over. Before the paste is dry, the paper is peeled off, when the characters are seen transferred to the face of the block. The blank spaces are then accurately cut away, by means of a sharp-pointed tool, and the written parts remain in alto-relievo, about the eighth of an inch high, like figures and letters in metal types, or pictures in what are called wood-cuts, among us. Mr. Medhurst employs two China-men in this work, to whom he pays seven rupees (about twelve shillings) for every thousand characters. Each man will execute about three thousand of these in a month, or a hundred a day, on the average. The blocks being finished are placed upon a table, at which the printer sits. The paper, squared ready to the proper size, is laid dry before him; and, on a board at his right hand, the ink, which is little else than soot and water well tempered. With a brush, made of fine vegetable fibres, he first blackens the characters; then, having nicely, with both hands, spread the paper over the same, with

another flat, soft, brush, he rubs the sheet down upon the face of the block. This, when taken off, exhibits the perfected impression. A clever printer will throw off several thousand such copies in a day. The paper is brought from China; it is manufactured from the bamboo, is exceedingly thin, and never printed on both sides.

Aug. 27. At another of Mr. Medhurst's Chinese schools, which we saw at the village of Tanabang, we found twenty children, boys and girls, who were instructed in common learning and such Christian knowledge as can be taught them by easy lessons in school-hours. It is indeed "the day of small things" here; but we dare not despise it, knowing the Scriptures and the power of God.—The Chinese in this island live almost entirely upon rice, and can hardly conceive how any people can subsist without it. When Mr. Medhurst told the schoolmaster here that we, his visitors, had seldom tasted rice, he was quite astounded: "What!" he exclaimed, "so big and so fat, and eat no rice? They must have eaten a great deal of something else that is good, I am sure."

Aug. 28. A singular Chinese festival was celebrated in the court of the great temple, where nearly two thousand persons were assembled, not only to witness the pageants and the ceremonies, but to share the spoil which was divided among the spectators at the close. A temporary shed had been raised on a platform, five feet above the ground, in front of the temple. Here sat the chief priest, cross-legged, upon a chair, with a table before him, apparently reading most devoutly from an opened volume upon it. Four inferior priests, on either hand of him, were occupied in the same manner. Others were playing upon small musical instruments; while a crowd of careless fellows, having nothing to do, as far as we could discern, stood by them within the sacred erection. Two large flambeaux, and some sticks of incense, were burning on the table before the high-priest. On a smaller stage, about ten yards opposite to these, in the middle of the court, a slaughtered hog, shaved and gutted, was fixed upright upon a tressel, and by it a goat. Five yards beyond this, another platform, eight feet high, by twelve long and eight broad, had been constructed, on which were piled columns of cakes, pyramids of sweetmeats, and mounds of other dainties, four or five feet high. Among these, and in different parts of the court-yard, were placed

flags of gaudy colors and gay devices, some of silk, others of paper; in the midst of which, overlooking all, stood the representation of a lion, painted green. Baskets of rice were also interspersed, in large abundance, with the more luxurious fare. When the chief priest had finished his pretended devotions, he rose up, and gave a signal, which was well understood by the multitude, for in an instant, on all hands, a rush was made, and pig, goat, cakes, sweetmeats, baskets of rice, and all kinds of dainties, were swept away. In the scramble, every one seized what he could, and carried it off. The flags, figures, &c., in like manner, disappeared, and the court was empty in a few seconds, thronged as it had been with people, and stocked with provisions enough to feast an army. The temporary walls of the stages, forming a considerable inclosure, were then suddenly set on fire, and we were in the area, surrounded by the flames, which presently consumed the slight fabrics, and with them thousands of slips of paper, curiously folded up, being (as we were informed) money, to enable the souls of departed persons to pay their passage into another world; for we found that this magnificence of mummery had been instituted, and was from time to time repeated, for the benefit of those who had died without children, and whose spirits, for want of affectionate relatives to feed them with offerings of the kind which we had seen, were suffering all the misery of starvation. These ample supplies of provisions were, therefore, collected for them, and it was understood that, while the priests were praying, and the victuals were exposed, the spirits of these famished creatures were hovering in the air, and feasting deliciously on the quintessence of every thing eatable that had been set before them. When the priests concluded their necromantic spells of reading and praying, then, it was supposed, the invisible spirit of the meats, fruits, and delicacies had been consumed by the invisible spirits of the deceased; and after that the people were allowed to devour the gross substance. All parties seemed to be highly delighted—the priests with what they had done, and the people with what they had got; though it is said that flesh or any other kind of food thus sacrificed, when afterwards eaten, is found to have lost all its nourishing qualities, and become tasteless and insipid. Those, however, who carry off the good things on these occasions, so far as we can hear, are always well satisfied with the spirits' leavings. After this preposterous

ceremony the priests retired into the temple, which they illuminated with numerous candles, and fumigated with sandal-wood within; while, on the outside, they placed two monstrous caricatures of lions, carrying on their backs two warriors more frightful than themselves. These appeared to be engaged in mortal conflict together; but what was intended by the symbols we could not learn. On many poles, that were elevated round the building, were hoisted transparent lanterns, which, by means of strings beneath, were kept in perpetual rotation. These were to light the spirits on their way back from the feast to their homes beyond the grave. Though nothing could be more puerile than the whole spectacle, yet it was affecting to see multitudes of rational beings so duped and given up to idolatry. When, indeed, we call to mind what we have witnessed of the religious, social, and moral, state of the multiform classes of people here—that there are *six millions* of people, Pagan, Mahommedan, and Christian, in the island—we are ready to exclaim, "Come from the four winds, O breath, and breathe upon these slain, that they may live!"

Aug. 31. We were much pleased with the appearance of a small village, in this neighborhood, of which the inhabitants are a distinct race, their houses remarkably neat, and their grounds exceedingly fruitful. About a century ago the Dutch government abolished popery here, requiring that all Roman Catholics should either quit their religion or the colony. A number of Portuguese families, naturalized to the soil through several generations, caring more for their country than their faith, consented to profess themselves Protestants, and forthwith determined to remain where they were, and to perpetuate the lineage of their ancestors by intermarrying only with each other. To this agreement they have so far at least adhered as to keep up their nationality, but not their language, within the compass of this small, sequestered spot. Though of European origin, and pure descent, their complexions are darker even than those of the Malays and Javanese. A few years ago their number is said to have exceeded five hundred; but the recent ravages of cholera morbus have reduced them to a hundred and thirty-five, men, women, and children. They have a decent chapel for public worship. To this belongs a large bell, which was rung upon our appearance among them, to announce the arrival of strangers, and to summon the people within hearing to

divine service at mid-day. This was performed by a Dutch missionary, lately sent out to them from Holland (who accompanied us), in the Malayan tongue. His discourse, we were glad to be told, was truly evangelical, from the text, "God is love."—1 John iv. 16. About sixty adults and twenty children attended. Mr. Medhurst occasionally visits this interesting community, and preaches to them.

Sept. 1. The natives of Java retain little liking for their Dutch masters of former periods, who exercised such means of fraud and violence to get possession of their island, and rule it arbitrarily, as was the case, more or less, with all European conquerors of continental or insular India. The heads of the present Dutch government, we must testify, deserve far higher esteem than their predecessors; adopting a policy at once humane, just, and liberal, in the administration of the most difficult kind of sovereignty—that over a country which, though subjugated, has a number of native princes, who, with their subjects, are reluctant vassals to the foreigners. The French, during their brief dominion, if existing recollections do them justice, ruled, indeed, with a rod of iron. But their rule was beneficial in some of its results, however rigorous and severe in its general policy. The admirable lines of roads which we lately travelled, and others in different directions, were planned by the skill of their engineers, and for the most part executed under their reckless control. Their commander-in-chief was a Buonaparte in Java, both for the boldness of his projects and the despotic measures which he employed to accomplish them. The roads were made by local requisitions upon the natives and their princes. It has been stated that eight thousand lives were sacrificed, by one means or another, in the progress of these Herculean labors—for such they were to feeble and indolent Orientals.

The character of the English is cherished with the highest respect, by people of every description. Sir Stamford Raffles has left a name and a memorial in Java, which can never perish, but must remain a pattern or a reproach to all that follow him in the government, as they shall laudably imitate or unwisely depart from the principles on which he acted in Java.

Sept. 2. We accompanied Mr. Medhurst to a village where he preaches once a week to a few Mahommedans. About twenty men and boys assembled; none of the other

sex are ever allowed to attend. After the service the small congregation, severally, gave us their salaams, or greetings of peace, with profound obsequiousness, putting the palms of their hands together and bowing down nearly to the earth. On inquiry of Mr. Medhurst, concerning the actual and visible success of the missions belonging to our Society in further India, he says that, whatever preparation may have been made by preaching, schools, and Scripture-tracts, there are, in the whole, not more than three or four natives of whom it can be affirmed that they make a credible profession of Christianity. In this island, up to this time, it is doubtful whether any abiding religious impression has been made upon the heart of a Chinese or Mahommedan. The frivolous superstitions of the former, and the blind bigotry of the latter, are alike opposed to the pure, sublime, and humbling doctrines of the cross; while the depraved passions and profligate lives of both classes render the gospel-promises and gospel-threatenings alike unwelcome to those who cleave to their ungodliness and worldly lusts as the elements of existence. Mr. Brockner's testimony is to the same effect. It is one of the traditions of the Budhists of Ceylon, that Brahma, having created the world, retired again into himself, in his heaven of quietism, and left his great work to stand or to fall, as might happen. Seeva, therefore, took possession of it, and commenced his march of devastation—trampling on man and beast, and blasting the soil and its productions. All these he would have soon utterly destroyed, but for the repeated interventions of Veeshnoo, becoming incarnate, as a savior, under various forms, to deliver the subjects of Seeva's fury. The armies of the destroyer, in spite of these interventions, still mightily grew and prevailed, till, in process of time, the air was so full of devils that there was not room to thrust a needle between them. Budhu, then, in compassion to mankind, came down, like a shower of gracious influence, upon this suffocating atmosphere, and so far thinned its pestilent population that there was room for the sun to shine upon the human inhabitants, and the fresh air to blow upon them. Verily, this seems to be a just figure of the state of Java, and probably of all the realms beyond the Ganges, at this hour. There, the firmament might indeed be full of evil fiends, under the prince of the power of the air, in person; while, from heaven, neither clear light, vital warmth, nor healing breath can reach the infatuated multi-

tudes beneath, that tread each other down along the broad way of destruction. Oh, that an influence, more gracious and irresistible than that of Budhu, might descend, to scatter the locust-clouds! Oh, that the Spirit might be poured upon them, from on high, that the wilderness may be a fruitful field, and the fruitful field counted as a forest!

CHAPTER XL.

Passage to Singapore—Circumstances of that Place—Hinderances to the Gospel—Preparation of Sago—The Camphor-dealer—Ludicrous Mistake of a China-lad—Mission-ground—Undecipherable Inscription—Voyage to Macao—Lord's Day—Appearance of the Island—Chinese Pagoda—Statistical Notices—Idol-worshippers—Cave of Camoens—Ancient Nunnery—Crippled Feet of Chinese Ladies—Portuguese Papists—Tea-plantations—Pearl-shell Windows.

Sept. 6. We went on board the brig *Fly*, a small vessel, in which we had taken our passage to Singapore; but, till the rising of the moon, at two o'clock the following morning, when a breeze sprang up, we were not able to leave Batavia.

Sept. 7. This evening we found ourselves among the Thousand Islands, as some hundreds of these freckles on the face of the ocean are called that spot the vicinity of the Straits of Sunda. We were favorably borne through the perils of this navigation in the course of the night. The cargo of our small vessel being a coarse kind of pepper, called *cubebe*, which grows only in Java, the odor was so pungent that it was not without great annoyance we bore the confined atmosphere of the cabin, either by day or by night, at meals and sleeping-times. Yet there are worse scents on board even of better ships, to which nothing but usage can inure the olfactory nerves of landsmen. Our accommodations on board are very humble and circumscribed; but we are at home, as we always have been, in every change of station, whether by sea or land, since we first set out upon our voyage and journey of faith—through the vicissitudes of which we have never found cause of complaint, except in ourselves, for our defective gratitude and unprofitable services. Such we acknowledge our best endeavors to have been, even

when, through grace, we were enabled to say, "We have done that which it was our duty to do."

Sept. 11. We have continued our course, without interruption, leaving behind us, on the right hand and on the left, numerous islands, in the coves and creeks of which, under the shadow of rocks and woods, pirates lurk in ambush, and sally out, suddenly, to seize their prey—the little vessels, passing to and fro along the eastern coast of Sumatra. From the gripe of these tigers of the deep we have been preserved.

Sept. 14. For the first time we caught a glimpse of continental India; the distant mountains of the peninsula of Malacca appeared to the north. They rose but as a little cloud, like a man's hand, out of the sea; yet who, with a knowledge of history—who, with a heart to sympathize in all that belongs to man, under every form and condition of his existence in this world—who could look, with indifference, upon that dim shadow of mighty realms beyond, though hardly distinguishable from the atmospheric vapors around? These were but momentary creations, vanishing for ever; those were the perpetual hills, which, in that very shape, had been seen by every voyager's eye, since the day when the first keel left a wake on the waters which we were then ploughing. Singapore, also, hove in sight. This is rather a low island, at the southern extremity of the peninsula. As seen from the vessel it appeared one forest of verdure. When we were within a few miles of shore there came on, suddenly, a tremendous thunder-storm, accompanied by floods of rain, which, in the sailors' language, *killed* the wind. The latter revived, however, when the enemy had spent itself, and carried us against a strong thwarting current into the harbor, where, from the captain's unacquaintance with the shore (and his crew, consisting of fourteen stupid Malays, not worth two English sailors), the ship was run aground, and several seas rolled over her. Providentially, a boat, with two natives, arrived in this crisis, and enabled us to land in safety, though not without being well drenched.

Sept. 15. The town of Singapore is quite new, and has grown up into importance within two or three years. Many large warehouses have been built upon the banks of the river, and much commerce appears already to be carried on. There are about a hundred British residents. The Chinese are reckoned at eight thousand; they have erected decent

houses and opened well-stored shops in the streets. They also act as middle-men, carrying on a miscellaneous traffic with Borneo, Sumatra, and other adjacent countries, by purchasing their commodities of the merchants here. There are about seven thousand Malays and Bengalees. The military are almost solely composed of the latter class, from Hindostan. This island was purchased of the two native rajahs, who previously possessed it, for a sum of money and annuities on their respective lives. The population is Malayan, and their religion Mahommedan. We were kindly welcomed by Mr. Thomsen, the missionary of our Society here Mr. Milton, formerly in the same connection, also resides at Singapore, and acts, occasionally at least, as chaplain to the colonists.

Sept. 16. Mr. Crawford, the governor, to whom we were introduced, received us very politely. Mr. Napier, a merchant, also showed us the most acceptable hospitality during our brief stay, previous to our embarkment for China. We found many hinderances in the way of the gospel here, and consulted with Mr. Thomsen on the best means of obviating them. The fallow land, or rather the desert, that never was reclaimed since the confusion of tongues at Babel sent the builders to the ends of the earth, is so inveterately overrun with briers and brambles, that it must take much labor, long suffering, and many prayers, to break it up, before even the seed can be cast in extensively, or the return of the word be expected, with fruits meet for repentance. In these eastern regions, it is like sowing wholly by the highway-side, on the rock or among thorns,—and never upon good ground, or by many waters.

Sept. 19. In the course of the day we came to a place where a number of Chinese were preparing sago for the English market. This production is brought from Siam. It is the inspissated juice extracted from the pith of a kind of palm-tree, and in its raw state resembles pipe-clay. When brought hither it is broken into small pieces, and passed through fine sieves. It is then granulated, by being tossed to and fro through a long canvass bag, out of which it comes rounded like millet-seed. Being dried afterwards, in wide and shallow iron pans, it retains its shape, and is fit for market.

Sept. 20. At Mr. Napier's, we saw a quantity of camphor spread on a sheet of paper. It was in minute grains, and

had a dirty appearance. Not knowing what it was, at first, we fingered it, smelled at it, and one of us touched the tip of the tongue with a little. The China-man, who had brought it for sale, eyed us suspiciously, then contemptuously, and at length angrily, perceiving our untradesmanlike manner of handling the precious commodity. He afterwards asked Mr. Napier—"Who are those men, that do not know better how to examine my camphor? They can't have come by that ship, or they would not have been so ignorant. One puts his hand among it, takes some up, puts it to his nostrils, and then throws it down as if it had been dirt. The other looks, smells, and tastes it; and he too throws it down as if it was sand. Then they go away, turning their backs on my fine camphor as if it was good for nothing. Those men cannot understand what camphor is, or they would not have abused my good camphor so!" The poor China-man perfectly mistook the character of our ignorance, which was that of sheer curiosity, while he supposed that we were merchants, and had been depreciating his article by not trying its excellence in a more scientific manner.—A Chinese lad here, who had learned a little English, the other day gave his master a pleasant specimen of his proficiency: "Master," said he, "the dog have five childs; three of them be bulls, and two be cows."

Sept. 22. A plot of ground situate about six miles from the town, having been liberally presented by government, for the use of the mission here, we visited the same. The boundaries, include seven hills, and nearly the whole has been cleared of the trees, by burning and felling. About five and thirty acres are in cultivation, and planted with bananas, pepper, coffee, and nutmegs. In a cottage upon this ground live six China-men, who farm the land for the missionary. The soil is light and sandy, and such sites (the slopes of small declivities) are preferred for the growth of pepper. When Romulus first chose an asylum for himself and his lawless companions, on the banks of the Tiber, the seven hills, on which the mistress of the world afterwards sat as a queen, were as wild and obscure as these in a new-settled island of the uttermost east. We pretend not to tell the fortune of this little spot, or affect to suppose that the parallel with Rome, even in a figurative sense, is likely to extend further; but mighty changes are in progress here. It is not many days ago, according to "the days of the years"

of the age of the world, since Singapore itself was undistinguished by name in European maps of the Indies; but it is pretty safe guessing now, to presume that it will ere long be one of the most flourishing marts of commerce in all the east. The missionary allotment contains about five hundred acres. We found eight pairs of Chinese sawyers, in the jungle upon it, who were cutting up the large timber-trees into planks and rails.

Sept. 24. On a point of land, south of the town and close upon the sea, stands a rock, about ten feet high, shaped like a horse-mounting stone, of only two steps, the lower being half the bulk of the upper. On one side the surface has been planed, and bears a very ancient inscription, sculptured in square characters, like the Hebrew, but belonging to an alphabet of which not a letter can be made out—apparently from the action of the elements having undecipherably defaced it. The lines are straight and close together. The letters are on the average three quarters of an inch square. There is no tradition in existence concerning this tablet, which, in every respect, seems worthy of the temple of oblivion itself.

Sept. 29. Mr. Napier having kindly negotiated with captain Heaviside, of the Windsor, China-ship, for our passage to Canton on board of his noble vessel (fourteen hundred tons, and a hundred and forty men), we embarked, and found ourselves in such comfortable quarters as we have not occupied, at sea, since we left England.

Oct. 14. After a pleasant voyage, without any extraordinary incident by the way, this morning several fishing-boats were descried, indicating that land must be near. Before noon we entered between the Lamas, and the island called Ass's Ears, towards Macao, in the gulf of Canton; but being too late to reach the harbor this evening, we came to anchor, the bay being bestudded with small islands and rocks, which made navigation dangerous.

Oct. 15. Captain Heaviside took us to Macao in his boat. The town is situated on a small bay, which extends a mile from point to point. The white-fronted houses, rising from the beach upon a gentle slope, present a good appearance, on the approach; a fort above, and several churches among the inferior buildings, giving the whole an air of European consequence. On landing, we proceeded to the residence of the Society's agent, the celebrated translator of the Scriptures

into the Chinese tongue,—the Rev. Dr. Morrison. Here we experienced a serious disappointment, he having departed some time ago on a visit to England. Expecting our arrival, he had made arrangements for our reception in his house; in which, notwithstanding the inconveniences resulting from the absence of the host, we preferred to make our abode, rather than go to an hotel. Mr. Daniel, a resident, kindly assisted us in settling there.

Oct. 16. (Lord's day.) The Protestant chaplain being at Canton, whither the principal Englishmen resort, during the season (which this is)—leaving their wives at Macao, because females are not permitted to approach the confines of the "celestial empire,"—there was no divine service here which we could with propriety attend. Indeed, we had no ground to expect to find a *native* congregation here; as we well knew that the state of the country and the circumstances of the esteemed laborer in it, Dr. Morrison, had not admitted of efforts directly missionary. His honor has been to translate the Holy Scriptures into the language of that vast empire, and thus to lay a foundation on which other builders may, hereafter, be appointed to build a stable and stately edifice. A Chinese having, on the Lord's day, asked Mr. Tyerman, whether he should not take his linen to be washed? "Not to-day, because it is the Christian's sabbath, or day of rest, consecrated to the worship of God;" was the answer. The poor fellow expressed no surprise, but inquired, with the most unaffected simplicity, whether the other gentleman, Mr. Bennet, was likewise a Sunday-man!—These people seem equally unimpassioned and unimpressible. Their quietism of idolatry is mere apathy; they do as they like—that is, just as their fathers did—in matters of religion, and they leave all the world beside to do the same; saying to those who differ from them—"Your way may be very good, for any thing we know to the contrary; ours is so too; follow yours, therefore, and we will follow ours, after the steps of our fathers."

Oct. 17. We walked across the island, or rather the peninsular part of Macao, to the barrier-gate which separates the European from the Chinese section of the soil; and where that jealous people have built a great wall, from sea to sea, on a narrow isthmus or sand-bank, to keep the strangers within the limits prescribed to them. This peninsular part is one mass of granite, heaved into small eminences, and fractured into crags and hollows, having a few acres of soil

in the centre, on which vegetables (principally rice) are cultivated with the utmost care by Chinese husbandmen. There are a few clumps of trees on this spot, but its general aspect is that of incorrigible sterility. The summits of the hills are crowned either with Portuguese churches, or with forts. A little earth may here and there be traced among the crevices of the granite strata, by the miserable phenomenon of short starved grass, struggling here and there for existence, in obedience to a law of nature which compels life, in one form or another, to come forth, wherever there is the possibility of it being in any manner maintained. As there are no carriage-roads, those who do not walk must either be conveyed in sedans, or ride on horseback; and paths for the convenience of the latter have been made in every direction, over the uneven rock, where beasts of burthen can travel.

On the Macao side of the barrier-wall and isthmus, stands a sumptuous Chinese pagoda, consisting of several compartments. In each of these are idols of many barbarous models, before some of which incense is continually burning. In one of these sanctuaries, an urn, containing warm tea, is placed on a table, with two saucers, for the use of passengers, and every one that chooses may turn in, to drink, from the foot-path near which this temple for worship and refreshment has been built. Many smaller temples, some not larger than an old English arm-chair, appear by the way-sides; all having their images, their incense, and their devotees.

A prodigious population, of Europeans (principally Portuguese) and Chinese, is crowded within the prison-bounds (for such they may be called) of this city. According to a census, taken three years ago, the former reached five, and the latter forty, thousand. Here are thirteen Roman Catholic places of worship, and one English chapel. The foreigners and natives live on good terms together, each being governed by their own laws, and amenable to their respective authorities. The English reside by the sufferance of the Portuguese, and both are only tolerated by the Chinese, who claim the territorial right of the soil, but allow the strangers to occupy their district as tenants-at-will! The climate is said to be very healthful, though extremes of cold and heat are occasionally experienced in the course of the same day, the thermometer varying between 84° and the freezing point. Ice is sometimes formed the thickness of a dollar. Yet there is not, we are told, a house to be found with a fire-place in it.

The prospect from the church-hill, on the west of the town—the harbor, with a thousand ships, prakus, and boats, Chinese and European, the seas beyond, and numerous islands—is very gay and attractive. In the distance, across the peninsula of separation (which the eye may pass, though the foot may not), we could perceive many Chinese temples, towns, villages, rice-grounds, gardens, and orchards, occupying the low and level lands. Above these many naked rocks raised their cragged precipices, like skeletons of hills, once clothed with soil and verdure, which devastating storms, and the slow decay of atmospheric influence, had, in the lapse of ages, wholly worn or washed away, and left nothing but their fossil rudiments behind.

Oct. 18. At a famous Chinese pagoda, situated among granite rocks, on the sea-shore, and consisting of various attached temples, with places for offerings, all in the gaudiest style of nationally fantastic architecture, we met a mandarin of high rank coming to worship, with a large train of attendants. We were not allowed to follow him into the shrine, whither he went to prostrate his magnificence before a deaf, dumb, blind, lame, dead stock, which a man who durst not have looked him in the face, had they met by the way, may have carved out of a piece of wood, and, when he had finished his work, gathered up the chips and made a fire with them to boil his paddy-pot! But we had an opportunity of witnessing the antic rites exhibited by another personage, of no mean rank, at the same temple. Immediately upon his arrival he put a white robe over all his other clothing. While he was doing this, a man brought a large wooden tray, on which were laid two ribs of fat pork, a boiled fowl, and a baked fish. These were placed upon an altar-table before the idol, together with a tea-pot and five porcelain cups. The worshipper first poured water out of the pot into each of the cups. He then produced a bundle of incense sticks, rolled in sacred papers, which having reverentially lighted, he fixed them, one by one—there might be thirty in all—before the idol, on either hand of it, and in various niches both within and on the outside of the building; at each act making certain grotesque, but grave, gesticulations, as though an invisible divinity dwelt in every hole and crevice where he could stick a splinter of sandal-wood. After this preparation, he went and kneeled down in front of the altar where the provisions had been deposited. A servant on each side of

him did the same; and all three repeatedly bowed their bodies till they touched the ground with their foreheads. This part of the service was accompanied by three loud strokes upon a bell without, and as many upon a great drum within, by a boy in attendance. Some sacred scrolls of paper, which had been carefully counted, and put into a kind of fire-place on the outside of the temple, were now set in flames, by a scroll of the same hallowed character, which was lighted at one of the incense-sticks. Finally a parcel of small crackers was opened, and the train of them suspended before a hole in the wall, at the back of the fire-place. One of these, being ignited, communicated with the next to it, and on went the blaze, the fume, and the explosion, till the whole had been dissipated, and left nothing but the stench behind. Here ended the ceremony. The water was poured back from the little cups into the tea-pot, the tray and its savory contents were carried away again. We were informed that the spirit of the god had regaled itself on the spirit of the food, and the latter, not being a whit the worse for wear, was taken home by the devout owner for his own use. This is genuine Chinese thrift. All the while a company of gamblers were seated on the floor, within the same sanctuary, playing at cards with quite as much devotion as the idolater and his menials were playing at religion. Better employed than either party were a few lads, in the joy of youth, romping and racketing at their own more commendable, and not less intellectual, pastimes; though our presence somewhat interrupted the indulgence of their mirth, that they might amuse their curiosity with looking at the strangers, and wondering—if even a Chinese child can wonder, born and brought up as they are in dogged indifference to every thing *not* Chinese—wondering, we say, what two outlandish fellows could be doing there, who were neither gambling nor worshipping, nor playing, like themselves.

Oct. 19. Having heard much of a cave here which bears the name of Camoens, the Portuguese Homer, we visited it this morning. The gentleman's grounds in which it is situated are curiously and tastefully laid out. The soil, which is covered with fertility in every form of tree, and plant, and flower, blooming into beauty, or expanding into luxuriance, runs, in irregular lines and breadths, between the masses of bare granite which emboss the surface of the earth, and in some places are piled fearfully, but firmly, one upon another,

beyond the art or strength of man to have accomplished, yet the eye that art could desire for the adornment of the place. From various points, the peninsula, the town, the shipping, and the harbor, south-westward, are seen in a diversity of agreeable aspects. On the south side of this Oriental elysium, overshadowed with stately trees, is the cave of the poet, which is formed by two vast rocks, standing four feet apart, and roofed with a third enormous mass, transversely laid. Between and underneath there is a passage, open at either end, but closed with a column and arch of masonry at the further extremity. In a coved recess, upon a rough pilaster against the side of the rock, is a bust of him whose name, having been given to the cavern, needed not to be inscribed under the sculptured memorial of his features. These are sufficiently recognised when it is remembered that

"Here, nobly pensive, CAMOENS sat and thought."

And what he thought here, three centuries ago, he has left the world to think upon so long as the language of his country shall be spoken or understood. At Macao, Camoens held the singular office of commissary of the estates of the defunct on the island. During the five years of his residence here, he wrote a great portion of his Lusiad, in which he celebrated the glory of his countrymen, who, under Vasco de Gama, discovered the south-east passage to India, by doubling the cape of Good Hope. Here, too, in his almost poetical occupation of standing between the dead and the living, that justice might be done to both, he acquired a fortune, which, though small, was equal to his wishes. Unfortunately, however, on attempting to return to continental India in a vessel freighted by himself, he suffered shipwreck in the gulf of Mecon, on the coast of Cochin China, and there lost all that he had, except his life and his poem. The manuscript of the latter he held in one hand, while he fought his way through the waves with the other. Being cast friendless and fortuneless on an unknown coast, he was nevertheless humanely received, and hospitably treated, by the natives, among whom he remained a considerable time before an opportunity occurred for him to re-embark for Goa, the metropolis of Portuguese India. This kindness of his semi-barbarian friends he has gratefully and gloriously celebrated in the tenth book of the Lusiad; and among them he composed a

pathetic paraphrase of the 137th psalm; "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion," &c.—Upon the rock over the cave of Camoens, which we have described, an elegant summer-house has been erected, of an hexagonal form, and commanding beautiful views from the different sides, especially towards the barrier-gate, which separates the China in miniature on one part of the island, and the Portugal in miniature on the other.

On our return we passed by the ruins of an ancient nunnery, once of great extent, but the whole of which was accidentally destroyed by fire, two years ago, neither chapel nor cell being spared in the unexpected conflagration. We were not permitted to violate the sacred ground within the exterior walls with our Protestant feet; but we could not help remarking how the multitude of iron gratings (many of which were collected in rusty heaps, and others yet filled their respective places) indicated that no attention had been spared which could be necessary either to keep in or to keep out. At the time of the calamity there were few nuns in the establishment; and it must soon have died a natural death, with the last of its inmates, no young persons having been permitted to join the sisterhood for several years previously. One person lost her life in the flames; the rest, about forty, were rescued, and now reside together in a far humbler habitation.

We are pained, in walking the streets of this town, to see the crippled condition of the Chinese women of the higher order, whose feet have been so stunted and cramped in their growth as to be reduced to mere clubs. The monstrous fashion of their country makes its victims vain of this deformity; the effect of which they artificially exaggerate to the eye by making the soles of their shoes (the outside of which are white, and the heels raised) so short that the heel projects two inches backward beyond the shoe, while, forward, the foot terminates in an abrupt stump. And, to make this outrage on nature more flagrant, their shoes are lavishly ornamented. The gait of these females is any thing but graceful, though it must be confessed that a Chinese lady might be as certainly known by her step as the Venus of Virgil. The difficulty and misery of walking are much increased to them by the uneven pavements, and many are obliged to avail themselves of the aid of an umbrella to support their decrepitude as they totter and hobble along.

Macao is the see of a Roman Catholic bishop, who has under him nearly a hundred officiating priests. The papists have two schools, one for boys and another for girls, containing about a hundred of each sex. Twenty-four of the boys, we are informed, are educating for missionaries in China, some of whom are natives of that empire. It is remarkable that the Portuguese should still maintain their ground at Pekin, and be able to supply vacancies from hence, while Christians of every other nation are said to be excluded.

Oct. 25. In the afternoon, Mr. Daniel, to whom we have been indebted for much kind attention, accompanied us across the harbor to the small island of Lapas. This, like Macao, is a mass of rugged granite, intersected or spotted with stripes and patches of verdure and fertility. Our object was to visit a tea-plantation, nearly at the summit of one of the highest eminences, about two miles inland. We found a dozen or fourteen plants, growing upon a narrow platform, cut along the side of a sandy hill—such a soil, in a dry situation, it is understood, being most favorable to the cultivation of tea. The shrubs were set about eight feet from each other; they were the size of an ordinary black currant-bush, and more resembled that than any other in England. These specimens, however, did not seem to be in healthy condition. On the same plant might be found leaves, blossoms, and berries, but all of a puny appearance. In the evening we returned.

The pearl oyster-shell (a peculiarly flat, thin kind, brought from Bombay) is used here, more frequently than glass, in common houses. Pieces, about three inches square, are cut out of the middle of the shell, and, the rough coating being removed, these are let in between two laths, each pane (for so it may be called) lapping a little over the top of the lower one, like sky-lights or hot-house glasses in England. Though not transparent, the windows thus constructed are strong, durable, and cheap, and they admit sufficient light for those who need but little. The lattices are placed sometimes perpendicularly, sometimes obliquely, in the frame, and, being painted green, have rather a neat appearance.

CHAPTER XLI.

Deputation sail to Canton—Chinese Dramatic Exhibition—Music—Deputation visit the Governor—Description of the Suburbs of Canton—Hong Merchants—City Wall—Trades and Shops—Cracker-cages—Beggars—A Tea-house—Population of Canton—British Factory—Edible Birds' Nests—Bad Food of the Poor—Chop-sticks—Idol-worship—Ancient Temple—Sacred Swine—A Hong Merchant—Wampooa—The Three Forts—Contrivances on the River—Magnificent Entertainment—A Chinese Bride.

Nov. 2. We embarked on board a Chinese chop-boat for Canton. The vessel was about sixty feet long, with an airy, comfortable cabin in midships; forward of which was another inferior cabin for the crew. At setting out, a series of fantastic ceremonies were observed, like those which we witnessed of the devotee, in the pagoda, the other day. A tray loaded with provisions, lighted lanterns, sticks of burning incense, discharges of crackers, the deafening din of gongs, and the thumping of dull drums, were the ingredients of this idolatrous rite, which was to render some god, whose name we could not learn, propitious, and thereby secure a good voyage.

Nov. 5. We reached Canton this morning. The country, on each flank of the river, is exceedingly beautiful, fertile, and populous. The lands are cultivated close to the channel of the stream, from which numerous lateral canals are cut, for the purpose of irrigation. Rice, sugar-canes, bananas, &c. seemed to be the principal products. Many of the hills are crowned with pagodas, consisting of seven or eight stories, octagonally formed, having arched windows, and the whole structure exactly proportioned. Frequent villages were seen; and our course led us through two large towns, each being built along both margins of the river. The river itself was peopled in these places, not only by the crews and passengers of vessels passing to and fro, on business or pleasure, but multitudes of boats, moored side by side, alongshore, were the regular abodes of families; and these were so busily occupied, that the population on the water appeared to rival that on the land.

The river at Canton is about three-quarters of a mile in breadth, on the bank of which, where we disembarked, stands the Foreign Factory, consisting of a long range of substan-

tial buildings, painted white or blue in front, and bearing, on different parts, the British, American, and Portuguese flags.

Mr. Davis, a young gentleman of great respectability, and who is well acquainted with the Chinese language, made us welcome in this strange place. In the course of the day we got our luggage on shore, and established our quarters at an hotel kept by an American, in the line of the factory-buildings.

The first spectacle that detained us, in walking out, was entirely novel. A crowd of people had been assembled to witness the performance of a Chinese drama, of so heterogeneous a cast that it comprised all the elements of tragedy, comedy, farce, opera, and pantomime. The stage was placed across the street, being about three yards square, and two above the ground. The scenery and furniture consisted of a large skreen, a table, and two chairs, gaudily decorated with yellow silk. On either side there was a door for entrances and exits. The entertainment was open, and without cost, to every body who chose to waste time at it, in broad daylight; and multitudes were gazing with stupid or lively, enraptured or horrified, interest upon the silly or mad pranks of the actors. These were all men, though two appeared in female characters; there must have been five and twenty, or thirty, of them, so thronged and tumultuous, at times, was the stage, as well as gorgeous and glistening with tinsel, gold-trimmings, and silk robes, in the most fanciful costume of this fanciful people. The performance consisted of recitals, conversations, songs, battles, murders, resurrections from the dead, tumbling, kicking, screaming, scolding, boxing, brawling, laughing, crying—all that man, in folly or in frenzy, can do or suffer, most absurdly and extravagantly represented. The nimbleness, dexterity, strength, and self-management of the performers, were surprising, in the changes and chances of all kinds of calamities to which they were every moment exposed. Those who personated the women played the men most valiantly. The chief heroine fought a whole army at once, knocking down one, falling upon another, tripping up the heels of a third, and finally clearing the field of them all. The exhibition was outrageously ludicrous, and altogether different, in violent personal exertion, from any thing that we had hitherto seen in hot climates, and such as we should previously have imagined could not be endured. The Chinese music is either contemptible, puerile, or horribly bar-

barian. Behind the stage a fellow was employed in beating a stick, laid across his knees, with two others in his hand. A second made a miserable jingle with a pair of harsh cymbals. A third was scraping as much dissonance as he could out of a two-stringed fiddle. Occasionally was heard a flourish of invisible trumpets, in sound resembling those which children buy at country fairs: but, above all, an ill-toned gong, from within the inclosure, made the ear tingle, and the blood run chill, with its terrible vibrations. The din of this instrument is absolutely excruciating to unaccustomed nerves.

Nov. 6. We dined, by invitation, with sir James Urmston, the governor. Many gentlemen of the factory were at table, from whom, as well as from his Excellency, we received the most polite attentions. But the absence of Dr. Morrison is felt by us to be a great drawback from the satisfaction which we derive from civilities and acts of kindness, shown us by official or mercantile gentlemen, with whom we cannot confidentially consult on the main objects of our mission in these remote regions. Here, indeed, a language is spoken into which the Scriptures have been translated; but, whatever partial effects may have been produced, we do not find any public signs of evangelization among the people.

Nov. 7. We walked through the greater part of this remarkable city—that is, through the suburbs of Canton, for these, though very populous and extensive, are the only unforbidden ground, in the immense empire of China, to foreigners—Canton itself being walled and guarded as jealously, from their intrusion, as though it were the capital of the celestial empire. The streets in this quarter are very narrow, rarely exceeding seven feet in breadth, while the lanes are little more than four. These are generally paved with hewn granite. Every house is a shop or store, open on the whole width of the front, which is seldom more than twelve feet; but the premises are frequently two or three rooms deep. The roof is flat and galleried round. Many of these shops are richly and abundantly furnished with all kinds of commodities, in demand, which are displayed in the best manner. We entered several of the warehouses of Hong merchants, which are of prodigious extent—many of them being little less than a quarter of a mile from end to end, though not more than twenty-five or thirty feet wide. They are generally built in long lines, terminating at the river, for the convenience of importing or shipping off their goods. The

business done in these repositories is immense, and the transit of stock very quick. One day there may be thousands of chests of tea, and the next thousands of bales of cotton, or packages of different articles. These Hong merchants have the whole trade with foreigners in their hands, and, being few in number, are supposed to be exceedingly wealthy.

Coming to one of the seven gates of the inclosed city of Canton, we were not allowed to enter, of course, at the peril of a severe bambooing; but, looking through into the place, the character of the streets, buildings, &c. seemed much the same as those in the suburbs. These gates are very old, and somewhat the worse for wear. At one of them we calculated the adjoining walls to be nearly ten yards in thickness, and the same in height. There is no moat, and the houses, on both sides, are built close up to this rampart.

Separate trades are here carried on in separate streets. Blacksmiths and whitesmiths occupy some; locksmiths others; carpenters, silk-mercers, makers of gods, manufacturers of sacred paper, &c. &c. class together. Most of the streets are hung across with silk drapery, of various fantastical and tawdry patterns, to attract attention to the shops, in front of which, from the eaves to the ground, are placed long boards, fourteen or fifteen inches wide, on which are written, in Chinese characters, the names and descriptions of the commodities in which the owners deal.

We went into many idol-temples, of various dimensions. In all were gilt images; and in most we observed high, circular wire-cages, tapering to a point. These are safeguards for confining the explosions of the crackers, which are fired during the devotions of the people, and which might otherwise endanger the temples and the dwellings around, where population is so dense.

Beggars swarm. They are generally blind, or otherwise maimed, and quite inoffensive. They go from shop to shop, singing and beating time with a bamboo-stick. This they continue, at each halting-place, till a piece of money is given them by every man upon the premises. None gives more or less than a small coin, the thousandth part of the value of a dollar; nor need any one give that amount more than once a day. Each beggar is confined to his appointed walk, within a certain district, beyond which he dare not trespass; and to every district a fair proportion of the whole mendicant fraternity is assigned. A certain provision is

thus made for these unfortunate people, and a poor-rate collected by those who are to consume it, without being a burden to be complained of by the inhabitants, however moderate their own circumstances may be.

Calling at a tea-house, on our return, we found the public apartment furnished with about five and twenty tables, at each of which was a small party of men taking refreshment. As soon as we sat down, a square wooden tray was set before us, covered with a great variety of sweetmeats, together with cakes, tarts, and other confectionary dainties; also a tea-pot, and cups and saucers. Every thing was exceedingly clean, and the different articles for making a slight repast were very palatable. The Chinese are particularly fond of sweetmeats and preserves, and, consequently, excel in preparing them.

We cannot ascertain the exact population of this city by any authorized standard of computing. Sir James Urmston, who has resided twenty years in China, calculates it at half a million within the walls of Canton and throughout the suburbs, exclusive of two hundred thousand more who live habitually on the water, up and down the river. But though the population is so vast, and the streets are alive with perpetual streams of going and returning passengers, scarcely a woman is to be seen among the multitudes, excepting here and there a blind beggar, or occasionally one of the decrepit victims of preposterous fashion, hobbling on her two club-feet, suffering the punishment of pride in the indulgence of it, and exciting pity by that which was devised to create admiration. But no lady of respectability deems it becoming to appear abroad. On the water, however, among the amphibious population that are born, live, and die in boats, the females come as much into day-light as the other sex.

The jealousy, or rather the policy, of the Chinese government, in reference to foreigners, descends to the most minute particulars. None but the subjects of the celestial empire (as they style their human ant-hill, with its tens and perhaps hundreds of millions of busy inhabitants) are permitted to possess any permanent property in Canton, the only port to which strangers are admitted. Though what is called the factory, and the attached warehouses, were built by the British East India company, and other traders, an imperial edict was issued, about two years ago, ordering that the whole of these immense and multifarious erections should

be paid for by the Hong merchants, and thenceforward rented only by the occupants. To this limited boundary European traffic is confined. By a singular, but convenient species of monopoly, all the goods which are imported must be purchased by eleven or twelve Hong merchants, who are not an incorporated company, though recognized by government;—and through their hands, in return, all the products of China which are exported must pass.

Nov. 9. From the platform of the roof of sir James Urmston's house, which is considerably elevated, we obtained a bird's-eye view of the city of Canton, and the adjacent country. The former is exceedingly crowded with buildings, and the latter neither picturesque nor fertile. On the roofs of the houses, which are all flat and tiled, and apparently touching each other, scaffolds are erected for drying clothes and dying manufactured goods. Conveniences for piling fire-wood, and other lumber, are also arranged on the tops of the dwellings, that no room may be lost below, where ground is so precious that men are made to grow in forests, of which the "trees of life" are not suffered to occupy more space than is barely sufficient for thriving, individually, and drawing each other up in society. Above the monotony of ordinary structures, rises one pagoda, of great height, while three others appear at some distance from the city. None of these seem to have any connection with idol-temples, standing quite apart from such, and being built, it is said, in honor of the illustrious dead. While these monuments to mortal man are thus stately, the temples dedicated to "the immortal gods" of China (so far as we have had opportunity of observing, both here and in the islands) are comparatively low, and without towers or domes sufficiently elevated to give them any measure of grandeur.

The modes of living, among the Chinese, are, of course, very different, according to the rank and wealth of the people—but the extremes of luxury and misery are no where more ludicrously contrasted. Those who can afford to purchase rare and expensive delicacies, grudge no cost for them, as is proved by the price paid for edible birds' nests (glutinous compositions, formed by a kind of swallow, in vast clusters, found in caves in the Nicobar and other islands), five thousand dollars being sometimes given for a picul, weighing $133\frac{1}{3}$ lbs. In the streets, multitudes of men are employed in preparing these for sale—with a pair of tweezers,

plucking from them every hair, or fibre of feather, or extraneous matter; and, at the same time, carefully preserving the form of the nests, by pushing through them very slender slips of bamboo. Sharks' fins are highly prized, and, when well-dried, they fetch a great price. The beche-de-la-mer (a horrid-looking black sea-slug, formerly described), brought from the Pacific Islands, is also exceedingly esteemed by Chinese epicures. But, while the rich fare thus sumptuously, the mass of the poor subsist on the veriest garbage. The heads of fowls, their entrails, feet, with every scrap of digestible animal matter—earth-worms, sea-reptiles of all kinds, rats, and other vermin—are greedily devoured. We have noticed lots of black frogs, in half dozens, tied together, exposed for sale in shallow troughs of water. We have seen the hind-quarter of a horse, hung up in a butcher's shop, with the recommendation of the whole leg attached. A lodger in our hotel complains that, his bed-room being over the kitchen, he is grievously annoyed in a morning by the noises of dogs and cats, which are slaughtering below for the day's consumption—but not at our table. Not a bone nor a green leaf is ever seen in the streets: some use or another is found for every thing that would be refuse elsewhere. Their common cooking is effected by the simplest and cheapest process. An earthen fire-place, four or five inches wide at the bottom, and expanding to seven or eight at the top, with an opening at the side, is employed. In this, with a handful of fuel or charcoal, the fire is made, and a large culinary vessel being placed above it, a dinner for a family is soon prepared. These people are patterns of economy. In eating they employ what Europeans call a pair of chop-sticks—two pieces of wood or ivory, about the thickness of a goose-quill, and nine or ten inches long. For rice they hold the basin, containing it, to the chin, with one hand; while, by means of the chop-sticks, dexterously managed between the fingers and thumb of the other, they contrive to shovel every grain into their mouth. Fish, meat, and vegetables they pick up, in small morsels, with the ends of the sticks (using them as we do a pair of tongs), and thus, with infallible tact, convey all the food to its proper receptacle. To us these substitutes for knives and forks appeared the most inconvenient things that could have been invented, yet, to those accustomed to use them, no tools can be imagined more handy for the work.

Nov. 11. At sunset the Chinese light incense-sticks and candles, and burn sacred papers before their household gods. In one of the shops, opened in front to the view of passengers, this evening we observed a young man at his vespers. There were three small altars, at each of which he performed the same ceremonies. First he presented, with a reverential inclination of the body, a lighted piece of sandal-wood and a candle, which he placed in a recess appropriated to hold them. Next he kneeled down, and bowed three times before the idol, touching the floor with his forehead, while a boy, standing behind, filled a cup with water from a tea-pot, which the worshipper poured out, as a libation, in three places, before the altar, again bowing himself to the ground as many times as before. This was done with the most imperturbable gravity, or rather apathy, as an affair of course, in which he neither courted nor shunned observation—certainly not being one of those who make long prayers, for a pretence, that they may receive honor from men—but going through a mechanical duty, in which so many genuflections, prostrations, manual acts, and unmeaning looks, were absolutely necessary, and alone necessary. Before the principal idol there was set a meat-offering of about four pounds' weight of pork, on the spirit of which the divinity was presumed to feast, leaving the offal (the better part), the flesh itself, for the use of the humble devotee. He then crowned his pantomimic sacrifice by taking three bits of gilt paper, curled into a peculiar form, one of which he lighted at a sacred candle, and, laying it across the other two, placed all three upon the ground before the altar, and stood by, in silence, till the whole were turned to tinder. We may remark that, in a temple at this place, and no where else on our travels in the east, we have seen a woman at worship, lighting and presenting sandal-wood incense-sticks, at the idol-altars, with the usual mummery of stolid looks, antic postures, and low adorations. Females, indeed, are not excluded from Chinese temples as they are from Mahommedan mosques; but that habitual reserve, which prevents them from appearing in the public streets, restrains them from visiting the public sanctuaries.

Nov. 12. Accompanied by two mandarin soldiers we visited a large and very ancient temple, on the isle of Honam, in the river Tigris, as the Canton river is called. The priests were very polite and accommodating to us. They

form a monk-like fraternity, under vows of celibacy. Their garb is of coarse gray cloth, their heads are either entirely shaven, or the hair is cut very short, and without the vulgar appendage of a long tail. They are a poor-looking class of people, who, being of the religion of Budhu, scrupulously forbear to take away animal life, and subsist wholly on vegetables. The buildings occupy several acres of ground, and stand in a row, constituting one multiform temple, to each of which there is a separate ascent by steps. That in the centre is the principal. In this are three gigantic statues, twelve feet in height, above the pedestals, and entirely overlaid with gold. In another part a female colossus is worshipped. All these structures are substantially built, the roofs being peculiarly compact, admirably wrought, and, on the angles, ornamented with figures of dogs, lions, tigers, serpents, dragons, and monsters indescribable, that seem to be starting from the tiles, and descending upon the heads of those that walk below. Internally the apartments are splendidly furnished with altars, lamps, great drums, and great bells, but, above all, with multitudes of carved and gilt idols, many of them as large as life, but we cannot say much resembling life in any other respect. In one room we counted four and twenty of these mockeries of humanity, by which man represents Deity. On either side of these temples there is a row of very humble buildings, each about twelve feet square, containing cells for the accommodation of the priests; besides which there are kitchens, dining-rooms, and other outhouses, under different roofs. In one of the kitchens we were shown a boiler of prodigious capacity, in which, during times of scarcity, victuals are cooked by the priests for the poor. Here is a wooden drum, formed of the hollowed trunk of a tree, ten feet in length, with a low narrow aperture on one side. When used to summon the poor to their charitable repast, this huge cylinder is struck with a wooden mallet, and gives out a very loud sound. On the south of these temples is an extensive and well-stored garden (as indeed it needs be), for the maintenance of the priests, whose number amounts to a hundred. Hard by is their burying-ground, in the centre of which stands a large, square, stone sepulchre, for the preservation of those of their order whose bodies are burnt after their decease, in a furnace, upon the premises. Others, however, who prefer to be laid in the earth, and consumed

by the worms, are deposited in separate graves round about this common receptacle of the relics of those who pass through the fire. Adjacent to the garden is a grove of flourishing trees, in which thousands of birds build their nests and breed, without fear of being robbed or murdered by the votaries of Budhu, and with the certainty of finding good board, as well as lodging, in that neighborhood.

Behind the cells of the priests, and opposite the main entrance to the sacred edifices, are temples of another kind, dedicated to live gods; namely, the styes of twelve enormous hogs, so fat that they are scarcely able to move, and some of them, according to register, fifty, sixty, and even seventy, years of age. These are kept perfectly clean, and it cannot be denied that they are as worshipful as any of the works of men's hands that we have seen since we left home. They are immortal, also, in the same sense that the Lama of Thibet is, for, as surely as he never dies, these are kept in life, and as soon as one of this "swinish multitude" goes the way of all flesh, another of the same species is honored with an *apotheosis*.

We are informed that lord Amherst and his suite were entertained in this island on their embassy to the emperor of China; and that in one of these pagan temples (the idols having been previously removed) divine service, to the only true God, was performed by the chaplain during the ambassador's residence here.

Nov. 14. Some friends conducted us through a Hong merchant's warehouse, as long as a street, and stocked with goods enough to freight many vessels. We were introduced to the proprietor, a plain-looking man, whose wealth is reported to exceed four million pounds sterling; but who is too discreet to make any extravagant display of it, under so jealous and rapacious a government. Once, when he was charged with some slight offence, a fine, equal to a hundred thousand pounds, was imposed upon him by the mandarins; but, when the case was laid before his Imperial Highness, the penalty was deemed disproportioned to the fault, and reduced one-half. However, knowing the character of the local authorities, and willing to conciliate them, the prudent tradesman paid them the fifty thousand pounds which had been rebated at Pekin.

Nov. 15. We went, in a boat, with captain Thomas, of the John Scott, a country ship, lying at Wampoa, to see

that vessel, intending to take a passage in her to Singapore. She is about a thousand tons burthen, and has excellent accommodations. Wampoa is fifteen miles below Canton, where English and other foreign ships are accustomed to anchor, but above which none are allowed to go. We passed innumerable boats, barges, junks, and vessels of all kinds, on the river, and, among others, a Chinese fleet, of between thirty and forty men of war, lying off the dock, at Honam Island. At a little distance from that station are several streets of boats, inhabited by women of loose manners, who, not being permitted on shore, or in the city, are here tolerated, if not protected, by government. These water-dwellings are decorated as gayly as the occupants can afford, with painting, sculpture, gilding, flowers, lanterns, and other ornaments.

We observed three forts by the way. The first bears the name of *Dutch Folly*, built on a small island, under false pretences; but some cannon being landed betrayed the secret of the adventurers, who were immediately dispossessed of their new territory. A second fort is called *French Folly*, for some reason, as wise, no doubt, as that which stigmatized the former, though we have not learnt what it was. The third is a Chinese fort, at the confluence of two rivers. Each of these streams may be the breadth of the Thames below the metropolis, and the low lands on their margin appear to be rich and highly cultivated. The soil is principally alluvial, having been gained from the water, and liable to be overflowed by the occasional high tides.

Along the banks are ingenious contrivances, of great extent, for catching fish. Stakes being driven into the ground, bags are suspended between them, into which the fishes are drawn by the flowing, and left by the ebbing, tide. But what struck us as most singular, or rather most amusing, was a duck-boat. The size was considerable, with wide outside accommodations for the ducks. Of these we saw hundreds, swimming on the river, picking their feathers on the banks, or busily gobbling in the rice-fields adjacent. The birds are so trained that, at the whistle of their keeper, they all hasten home from their feeding or resting places, half on foot and half on wing, till they reach a board laid upon the water, along which they waddle, as orderly as soldiers of the line, into the boat. They are kept for their eggs, and to supply the Canton market. Another boat

attracted our attention—a small, low one, painted white; about which the fishes, being frightened by the agitation of the waters, and not understanding trap, or probably not distinguishing the snare by reason of its light coloring, leap into it, and are thus caught in considerable numbers.

Nov. 26. In company with several gentlemen of the factory, we dined with Houqua, an eminent Hong merchant, at his house on the other side of the water. He lives in Chinese magnificence, and the entertainment was of the most sumptuous kind. The whole house and premises were brilliantly illuminated with lamps. The decorations of the rooms, and the style of the furniture, were splendid and curious, but absolutely indescribable, otherwise than in the general terms—that every thing was according to the perfection of Chinese taste. The dinner, which lasted nearly four hours, consisted of between thirty and forty courses, including all the luxuries of the clime and the season, served upon China table-ware of the richest patterns. To attempt a description here would be hopeless, for every thing was so thoroughly national, that to be understood would require more knowledge of the manners of this singular people than many of our countrymen possess, and certainly much more than we could have learned without seeing, hearing, and tasting for ourselves. Before each guest was placed a pair of chopsticks (formerly described) and a silver spoon, with a plate resembling a saucer, and a small cup to serve for a wine-glass. The first course consisted of various sweetmeats, to which every one helped himself from the dishes which were placed down the middle of the table. Presently the wine (prepared from rice, and not unpleasant to the taste) was poured warm, from a silver vessel like a tea-pot, into the small cups before us. In pledging healths this cup is held between both hands; the parties then, exchanging courteous looks and bows, drink it off, and each turns the inside of the cup towards the other, to show that the whole has been fairly drunk; it being deemed a great incivility to leave any liquor at the bottom. More substantial provisions, in basins and tureens, were next set upon the table, every one choosing for himself from the nameless and bewildering diversity of soups and made dishes, composed of fish, beef, mutton, fowls, ducks, geese, quails, pigeons, pigeons' eggs, turtle, &c. &c., all in a stewed form, for the most part very palatable, and not pungently seasoned. A salt-cellar, and a saucer of soy,

before each person, enabled him to heighten the flavor of the food to his own taste. Towards the conclusion, besides a second course of sweetmeats, basins of boiled rice, quite dry, were set before all the company, with cups of tea; the tea, as usual, being prepared in each cup, with hot water poured upon the leaves, and without either cream or sugar. The cloth was then removed, and the table covered with a profusion of the most delicious fruits. These were accompanied by Madeira wine, which was drunk, like every other beverage here, out of cups of the most delicate and exquisitely beautiful porcelain.

The greatest rarity, however, after this feast, was the sight of a Chinese bride. The son of our host having been married a few days before, we were honored (according to the usage of the country, during the honey-moon) with permission to look at his wife, as she stood at the door of her apartment, while we were passing out. The lady was surrounded by several old women, who held tapers and lamps above and about her, that we might have a more complete view of her figure and attire. She was a young person (perhaps seventeen years of age), of middle stature, with very agreeable features and a light complexion, though she seemed to us to have used paint. She wore a scarlet robe, superbly trimmed with gold, which completely covered her from the shoulders to the ground. The sleeves were very full, and along the bottom ran a beautiful fringe of small bells. Her head-dress sparkled with jewels, and was most elegantly beaded with rows of pearls, encircling it like a coronet; from the front of which a brilliant angular ornament hung over her forehead and between her eye-brows. She stood in a modest and graceful attitude, having her eyes fixed on the floor, though she occasionally raised them, with a glance of timid curiosity, towards the spectators. Her hands, joined together, but folded in her robe, she lifted several times towards her face, and then lowered them very slowly. Her attendants, presuming that the guests would be gratified with a peep at that consummation of Chinese beauty, the lady's feet, raised the hem of the mantle from hers, for a moment or two. They were of the most diminutive kind, and reduced to a mere point at the toe. Her shoes, like the rest of her bridal apparel, were scarlet, embroidered with gold. In justice to the poor creature, during this torturing exhibition (as we imagine it must have been to her), her demeanor was natural

and becoming; and once or twice something like half a smile, for an instant, showed that she was not entirely unconscious of the admiration which her appearance excited, nor much displeased by it.

CHAPTER XLII.

Another Hong Merchant's Hospitality—Dancing—Taking Leave of a Friend—Marriage-procession—Smugglers of Opium—Christmas Day—Deputation return to Singapore—Clanship and Inhumanity of the Chinese—Deputation proceed to Malacca—Description of that Town—Extraordinary Tree—Pepper-plantations—Schools in Malacca—Chinese Fopperies—Proficiency of Native Scholars—Foundation of a Chapel laid—Chinese Emigrants—Tomb of Dr. Milne—Process of extracting Toddy—Land-crabs, Frogs, and Alligators—Arrival at Pinang—Sabbath Exercises—Fantastic Marriage-procession—Waterfall—Popish Mission College—Singular Paintings—A deposed King—The Great Tree—Monkeys and Birds—Sensitive Plant—Dress and Habitations of the Malays—Personal Habits—Musical Cricket—Ingenious Spider.

Nov. 28. We dined with Chunqua, another Hong merchant. All the English gentlemen at Canton, with most of the captains and principal officers of the ships at Wampoa, had been invited, so that the company amounted to nearly a hundred persons. The feast was more than all that the heart of a Chinese could desire, for it was in the English style, and, therefore, the best that he could offer to his outlandish guests. A sing-song, or drama, had been prepared in front of the dinner-table, and a distinguished company of actors, from Nanquin, performed what to us was an unintelligible medley of dialogues, songs, feats of strength, tumbling, and other muscular exercises, accompanied by the incessant din of jarring, jingling, and discordant music, which required Chinese ears to relish, and which ours could with difficulty endure. We retired at nine o'clock in the evening, but the play and the feast were expected to continue till two or three the next morning. It is singular that the Chinese have nothing among them that resembles dancing, ancient, and nearly universal, as this practice is among other nations, savage and civilized. One reason may be the jealous separation of the sexes, and the privacy in which the women are kept. Perhaps the outrageous fashion of maiming the female foot may

have been an invention of the men to incapacitate their wives and daughters for this amusement. We are told that there is not even a word in the language of this people which technically signifies *dancing*.

Dec. 4. Being prepared for our departure, we took leave of sir James Urmston, the governor, from whom we have experienced many acts of kindness, and the gentlemen of the English factory, to whom we also acknowledge ourselves to have been greatly indebted during our stay here, especially Mr. Majoribanks, Dr. Pearson, Mr. Toon, Mr. Plowden, and others, whom, if we name them not, we yet remember with gratitude and esteem.

Dec. 5. We went down the river to the ship which is to convey us to Singapore (the James Scott); but, as she was not to sail till to-morrow, we accompanied the first officer, and Dr. Barnes, several miles up one of the lateral creeks. The sugar-cane was growing in great luxuriance on either side of the river. This being what the Chinese call "a lucky day," we saw, alongshore, in the course of our cruise from Canton to Wampoa, four marriage processions, with large lanterns, bands of barbarian music, and gorgeously-decorated sedans for the bridegrooms and their brides. The "lucky days" are specially marked in the almanacs of China, like the red-letter ones in ours; and this cautious people never venture upon any important engagement without having such earnest of success as these will afford. Matrimony, of course, must be formed under the best auspices; and he would be a bold man who durst contract it in the face of an unlucky day. The musicians, in the several processions, were all dressed in scarlet, which is the color for rejoicing, as white is for mourning.

On our subsequent way to the island of Lintin, we passed many merchant and other ships, which we mention for the purpose of stating that among these, at one station, we were assured that, out of twelve, ten were smugglers of opium; which being contraband, the left-handed traders in it have lately been so discreet in choosing lucky days for sailing, as well as for landing their cargoes, that of this drug, in spite of "the preventive service," quantities, to the value of between nine and ten millions of dollars, have been imported within twelve months.

Dec. 24. After a favorable voyage we reached Singapore, and landed to spend Christmas.

Dec. 25. Mr. Tyerman preached from Luke ii. 10, 11, on the birth of our Savior, to about thirty Europeans, merchants and military. Not to one in a million of the uncounted population of China, further India, and the beautiful islands of the most magnificent archipelago in the world, have the "good tidings of great joy, which *shall be* unto all people," been declared with any more effect than the whistling of the wind, or the gurgling of the water, at the moment, produced on beings who have ears, but *not* to hear the things that belong to their peace. Of by far the greater bulk, it must be confessed, in plain truth, that they have never yet had any better opportunity of hearing "that Christ Jesus came into the world to save sinners," than their dead ancestors in their graves, or the unborn of a century to come. Yet the false prophet has kindreds, and tribes, and peoples, and tongues, throughout the east, the willing and resolute dupes of his imposture. It is surprising what multitudes of devotees make the pilgrimage to Mecca from the remotest regions beyond the Ganges. Not less than eight hundred of these are said to pass annually by Singapore, in Arabian vessels. They are represented to be proud, supercilious, and infatuated beyond measure with the notion of personal merit in undertaking this achievement, and acquired sanctity when they have performed it.

The Chinese here are of different clans, or tribes, of which the members attach themselves to their own respectively, and are bound by oath to aid and promote each other's prosperity. This they may do as long as all goes well with them, but certain it is that, in many instances, they treat their nearest relatives with inhuman neglect, and even cruelty, when they become infirm and burthensome to them. We have heard of cases in which families, deeming a sick person incurable, have not only left them to perish, but hastened their demise by stupifying poison, when they have carried them out of doors, and laid them down on the ground to die. We saw two fellows dragging a poor, emaciated, old man along, by the legs and shoulders, in the most brutal manner, and then throw him into a boat, like a powerless piece of lumber, to be carried to another place out of the way. While the missionary-house here was building, one of the workmen experienced a stroke of the sun *(coup de soleil)*, and fell down in the midst of his fellow-laborers. They looked on for a moment, laughed, and said, "There

will be one less to eat rice!" He expired within two days.

1826. Jan. 1. Having shipped our luggage on board the Alexander, captain Armstrong, we embarked for Malacca. The ship had lost her two last captains by death in the course of a few months; the first on her voyage from Singapore to Batavia, and the second on her return from Batavia to Singapore, two or three weeks ago; both in the Straits of Banda, and very near to the same place. The command, therefore, devolved upon the second officer, now captain Armstrong, twenty-one years of age. He showed us in the log-book of the ship the following remarkable instance of the superstition of seamen. When the late captain lay dead, some Portuguese sailors were appointed to watch the corpse by night. A black cat happening to be on board, they all armed themselves with handspikes, to defend their charge against the "foul fiend," saying that if she should walk over the coffin between sunset and sunrise, the body would immediately rise up, when no power on earth could ever make it lie down again. They likewise placed a glass of brandy and water in the cabin where the captain had breathed his last, shrewdly observing, that, as the deceased had always loved that kind of grog, perhaps his spirit might be hovering about, tormented with thirst, and, if so, it would certainly be glad of a draught of his favorite beverage. It would seem to be much easier for the mass of mankind, even among those who are called Christians, to believe any thing, rather than the truth, respecting "an hereafter."

Jan. 15. Without any extraordinary adventure on our voyage along the peninsula, we reached Malacca, and immediately on landing were welcomed by Messrs. Humphries and Collie, who conducted us to the college house. This town, which has been in the hands of the English since April, 1825, contains about thirty-five thousand inhabitants —Chinese, Malays, Portuguese, and a few English. It is a poor place, extending along the shore; the houses towards the centre are pretty compactly built together, but those at the extremities mean and straggling; the old church-tower (a ruin) and the light-house (built on the site of a dilapidated Portuguese chapel) are the most conspicuous objects, and the missionary college is the best building. The vicinity is marked by ranges of low hills, with one conspicuous eminence, Mount Mora. All these, as far as the eye can distin-

guish, are covered with wood. Eastward of the harbor are the Water Islands, a small group. A considerable river, descending from a great distance in the interior, disgorges itself into the sea. Over this there is a drawbridge. Formerly the town was defended by a formidable fort, which was blown up by the English when they took possession of Malacca, during the late war. It is understood that this was done at an expense of two millions of dollars, in the vain hope that the inhabitants, thus left without military protection in this lawless country, would emigrate to Pinang, which our countrymen were endeavoring to establish in rivalry of Malacca. The explosion, however, proved to be a stroke of miscalculating policy. Here also are the ruins of a convent, built under the superintendence of the Roman Catholic Apostle of India, the celebrated St. Francis Xavier.

The missionary college, dwellings, printing-offices, and out-buildings, are all in satisfactory repair, and the business appears to be ably conducted. A remarkable instance of tropical vegetation is now to be seen in the college garden. There is a tree, called the Pride of India, which bears a delicate lilac blossom; the specimen here is thirty feet high, with many graceful boughs, yet the seed from which it sprang was planted only two years ago, and the stem has been once cut down to the root. This gigantic scion is, therefore, the second growth of the tree.

Jan. 18. On an inland excursion, with Mr. Humphries, to distribute religious tracts among the Chinese, we had an opportunity of seeing some extensive pepper plantations, which are cultivated entirely by these industrious people. The plants, in rich luxuriance, support themselves by the boles of trees, or against posts fixed in the ground, up which they are trained. They grow to the height of seven or eight feet, much like hops, throwing out, in profusion, their clusters of green and unripe fruit. Indeed, the latter is gathered green, and, when dried in the sun, becomes what is called *black* pepper. On some of the bunches are found berries which are covered with a thin red rind. These are kept separate, and, this colored coating being carefully rubbed off, the kernel is *white* pepper. A tenth part of the produce of these grounds is paid by the owner for rent. We visited about twenty families, and found in some houses eight or ten men residing together. They accepted the tracts in their own language which we offered them, with apparent pleasure;

and we were pleased to see many of the tracts which they had formerly received pasted up in their dwellings, on some of which remarks of their own had been written, expressive of their cordial approbation, though the subjects were purely evangelical.

Jan. 19. Mr. Collie conducted us through the schools in Malacca, for Chinese children, under the care of the missionaries. In these, and a few smaller ones in the country, they compute about two hundred and forty scholars, besides twenty-six who belong to the college. These attend from six o'clock in the morning, till eight in the evening, including proper intervals for meals. They all sleep at home with their families. In the schools which we visited, the boys were learning to read, and to get by heart catechisms and other religious lessons. A few of their countrymen's books are used for particular purposes, but none which contain any thing contrary to the gospel. Their teachers are Chinese; yet, in none of the rooms, excepting one, did we perceive any trace of idolatry; but, as the children have unhappily examples of that at home, but too powerful in counteracting the ordinary influence of external Christian instruction, we can only in this, as we must do in many other cases, look to the power of God's Spirit for the desired success. We know not, in the meantime, what better can be done; and though it be like casting bread upon the waters, as in sowing the paddy-fields here, yet, after many days, the spiritual rice-harvest may appear, as the natural one does abundantly in its season.

The nails, which we observed growing on three of the fingers of one of the schoolmasters, were of surprising length, the largest being not less than six inches. They were all considerably curved, like talons. We offered the man a dollar apiece for these loathsome excrescences, but he was too proud of ornaments so precious in his own sight to part with them for twenty times their weight in silver. This is one of the finical and foppish Chinese fashions, to show that the persons thus disfigured do not live by a menial occupation, but rank as gentlefolks. We have been assured that women's feet are maimed for the sake of the same vanity, as none but ladies can afford to lose what Providence has made indispensably necessary for the use of those who are compelled to labor for their subsistence.

Jan. 22. (Lord's day.) Mr. Tyerman, on the invitation of

Mr. Humphries, who acts as chaplain here, preached in the old Dutch chapel, before a congregation of about seventy people, English, Dutch, Chinese, and Malays. In the afternoon, a hundred and twelve Chinese scholars were catechised, in the lecture room at the college. They answered questions, and repeated lessons, with mechanical accuracy. Some of these lads could recite the contents of a moderate sized volume, without mistaking a single character—no small achievement in Chinese literature. In the evening several of them were exercised in psalm and hymn singing, in their own tongue; when their performances were quite as well as could have been expected. To eight of the boys who understood English pretty well, we delivered a few words of suitable advice and encouragement. All the children in these schools are half-castes; the fathers being Chinese, and the mothers Malays. They generally speak their *mother* tongue —Malayan; but in the college they are required to employ the Chinese only.

Several attempts have been made to open schools here for girls, among the Malays; but these have hitherto been ineffective, the parents insisting that the Koran, and sundry books of their own, to the exclusion of all others, should be used;—terms to which no Christian teachers could ever agree, without themselves becoming renegades.

Jan. 28. At the request of the missionaries, we laid the foundation-stone of a chapel (there being none at present), for the benefit of the Chinese and the Malays. Most of our countrymen at Malacca attended the ceremony, together with a great concourse of the mixed native population. Mr. Tyerman in English,—Mr. Humphries, in Malay,—Mr. Collie, in Chinese,—severally addressed the audience on the purposes of the intended building. Some of the Mahommedan Malays expressed much displeasure at the idea that they should be thought to need the instructions of British missionaries; while on the other hand, the idolatrous Chinese were not a little chagrined that a Christian church should be erected just opposite to their principal temple. We trust that this very cause of offence will ultimately be the means of grace to both.

Jan. 29. A Portuguese ship from Macao, having come into harbor with a hundred Chinese on board, we went with Mr. Humphries to distribute tracts among them. These they eagerly received. The vessel was bound for Pinang, and the

Chinese emigrants were going thither for the purpose of selling themselves to the planters in that island for a year; the purchaser, in such cases, advancing a year's wages to the captain to pay for their passage, and stipulating, for a certain quantity of work to be done by them, within the term of servitude, to furnish them with rice, clothing, and tobacco.

Jan. 30. In the Portuguese burying-ground, we saw the tomb of the Society's late excellent missionary, Dr. Milne. It is a plain oblong sepulchral structure, arched and elevated about four feet above the ground. On the headstone are inscriptions relating to the death of his wife, his child, and himself. All missionaries who die on this station will be entitled to interment in the same humble mansion of mortality.

Feb. 4. We were shown the process of extracting toddy from the cocoa-nut tree. Just as the young nuts are beginning to be formed, they are cut off from the stalks on which they grow, and a bamboo, that holds about half a gallon, is attached to the wounded part, so as to receive the sap which flows from it, and which would otherwise have nourished the fruit. This vessel is emptied twice every day, before sunrise and after sunset. One of these stems will yield as much as a quart in twenty-four hours. The liquor must be drunk immediately, or it will soon ferment and turn sour. In taste and color it much resembles milk and water; sweet, but slightly acid. Arrack, an intoxicating spirit, is distilled from it. The fresh toddy is hawked about in the streets, morning and evening.

Land-crabs abound here, in the low grounds, where they burrow in the earth, and throw up hillocks of such bulk that one of them would fill the body of a cart. There is a frog which is found both in fresh and salt water. It is long-bodied, like a lizard, having very prominent eyes. It runs over the surface with surprising celerity. Alligators are numerous in the rivers, and in the sea at their confluence. They are not very audacious, but will generally make their escape at the approach of a man; yet they are prompt enough to carry off any one, whom they catch at his ease leaning on the edge of his canoe, with the gunnel near the water.

Feb. 9. We came to anchor, this evening, in the harbor of Pinang, having left Malacca, on the 6th, in the barque, Malvina, captain Howard. George Town, the metropolis of the island (or, rather, the small group known by the general

name of Pinang, or Prince of Wales's island, near the main land of the Malay peninsula), stands upon at least a square mile of ground, and is well laid out in streets, at right angles. There is an air of superiority about it—an English character, which we have not seen before in the east. Many of the buildings are in good style. The residences of the governor and the principal officers are very delightful retreats, adjacent to the town, having high hills for their back-ground, and being surrounded by gardens and plantations, of which nutmegs, full of fruit, cloves, and other spices, are the ornamental trees and shrubs. Malays and Chinese, as usual in this part of India, compose the bulk of the population; the former the drudges, the latter the mechanics, tradesmen, and farmers of the settlement.

Feb. 12. Being Lord's day, Mr. Beighton, the missionary here, met his Malay congregation. About seventy persons, of both sexes, were present, one half of whom were adults, the rest children under religious instruction. The service was principally catechetical; prayer was offered, hymns were sung, and certain portions of Scripture expounded. Mr. Tyerman afterwards proposed various questions, to those who were accustomed to attend, most of which were satisfactorily answered by adult persons. In the afternoon we visited one of the schools in the Malay campong, and were well pleased with what we saw and heard there. Mr. T. also preached, in the evening, to a congregation consisting of nearly all the respectable British residents.

On our return from the school, we met a Malay marriage-procession. The bride, a girl apparently not more than nine years of age, was drawn, by a buffalo, in a cart, with a low white curtain carried round the sides, but not high enough to hide her altogether. She was neatly dressed, and sat at the hinder part of the carriage, in which, immediately before her, a man was dancing and posture-making, in the most ridiculous manner. The bridegroom, a boy about twelve years old, and gaudily dressed, came after, on a singular kind of vehicle, richly bedizened. It was in the form of a green dragon, with hideous head and gaping jaws, and a tail of serpentine length. In the hollow of this monster's body sat the happy youth, with several of his friends, under a tawdry canopy; the whole being borne on the shoulders of twenty men. Then followed another cart, on which a huge drum was mounted, and beaten, with hearty good-will, by a lusty

fellow behind. A band of noisy musical instruments accompanied the procession, with no small rabble of spectators.

Feb. 15. At a distance of five miles from George Town, there is one of the most beautiful waterfalls in the world. The stream is not very considerable, excepting after heavy rains, when it sends its "precipice of foam," in volume upon volume, down the whole breadth and length of the fall, of which the entire height is not less than five hundred feet, forming an angle of eighty degrees with the horizon. From this summit descends, in ordinary times, an uninterrupted cascade, to the depth of fifty feet; where, being divided by innumerable projecting points of the rock, the currents work their passage in a thousand glittering meanders; but, nearly midway, they are all collected into two main channels, of which one rushes furiously along an angular gully, between two crags, while the other flows, with equal velocity, over the smooth surface of a broad rock, nearly perpendicular; till, at length, both meeting towards the foot of these eminences, they form one torrent, broken into spray, and jets, and rills, and tumbling waves, over the remainder of the mountain, among masses of granite. An aqueduct, from this unfailing source, conveys water into George Town.

On our way back we called at a Roman Catholic college, in a sequestered spot, called Pulo Tekos, or, the Island of Rats. Here a number of Chinese youths are trained up for missionaries to their parent country. Eighteen such, from fifteen to twenty years of age, are at this time on the foundation. We found them all reading Latin. The padres informed us that their church has 300,000 good Catholics in China, principally in the province of Tokien. The priests there have to carry on their work with great secrecy in propagating the faith. Yet there have been put to death, within the last ten years, two of them, for having entered too precipitately upon their duties, before they had obtained leave from government. How they obtain leave at all, is a question not easily answered; but it is quite certain that there is a remnant of popery in the heart of China, which neither emperor nor priest has yet found a pretence to cast out. The expense of that unique mission is defrayed from Europe.

Not far from Pulo Tekos stands a Siamese temple, in a grove of cocoa-nut trees. Calling upon the chief priest, a very old man, we found him in a yellow silk dress, wound

like a scarf about his body, from the left shoulder, hanging down on the right side, and braced with a sash about the middle. His house was very dirty, though quite a pantheon of his country's divinities. Here were idols of all shapes (intended to be human) and all sizes, from two inches to two feet; of silver, marble, wood, and several of them richly gilt; some sitting, some standing, like the Hindoo and Budhu images. We wished to purchase one or two, but he said, "No; you may look at them if you please, but I must not sell any." When we had taken one or another up to examine their material and workmanship, as soon as we restored them to his hands the old priest devoutly raised them to the crown of his head, and held them, while he muttered a momentary prayer, probably to purify the dumb blocks, which we had desecrated by touching them, or to pacify the incensed spirits which they represented. He afterwards courteously accompanied us to the temple, himself taking the lead, as we approached under a covered way to the house of the great idol, before which, the instant when he had opened the door, he threw himself prostrate. As we entered, he rose up, and hastening to a great bell, which was suspended on one side of the pathway, he gave it a smart blow with the clapper; then went to another bell, on the contrary side, and did the same—to prepare his god, we presume, for the reception of the strangers who were come to visit him. The image was somewhat larger than life, gilt all over, cross-legged, and in a sitting posture, the usual attitude of Budhu. A net was suspended over the head, which hid the temples. The sanctuary was not more than six feet square; and within it were contrivances for lamps, and urns for incense-sticks. The door could scarcely be opened wide enough to admit a full-grown person. Beyond this, within another inclosure, stands an elegant minaret, on a square basement, of which each side measures fifteen feet. This structure consists of six steps, or stories, gracefully diminishing upward. On the topmost of these stands a column, thirty feet high, most curiously and lavishly ornamented, especially towards the capital, about which a multitude of bells are suspended. A small iron rod, supporting a vane, crowns the whole.

Near these edifices are several graves, with monuments over them, manifesting much reverence for the dead, with equal good taste and good feeling in the living. In a building, raised only a few feet above the level of the ground, and

open at the sides, are hung two pictures, from seven to eight feet long by three broad. One of these, portraying a future state of happiness, has certainly no attractions either for this world or the next. Several ill-drawn figures are all grouped in the same attitude, "where fixed in dumb stupidity they stare." The other, which exhibits the pains of a heathen hell, makes amends for the neutral tint of the former, and almost compels the spectators to exclaim, "O horrible—horrible!—most horrible!" Pregnant women (adulteresses) are represented as suffering the most unheard-of tortures. A liar is stretched upon his back, while a fiend is tearing out his tongue. One wretch attempts to escape through a hole in a wall, but meets a fellow on the other side, who drives him back with a ponderous maul. A cauldron, filled with human skulls, is placed upon a fire composed of human bodies, from every limb of which flames are bursting forth. These are but samples of the infernal diversities of torments, the most excruciating, which are crowded, in detail, upon the dreadful canvass—the inventions of some Siamese Danté, equalling, at least in atrocity, the sternest fictions of the Italian poet.

Feb. 18. Mr. Beighton introduced us to his majesty, the king of Queda, who lives next door to him. Queda is a considerable province of the peninsula of Malacca, where this petty sovereign reigned, as a vassal of the king of Siam, till the latter expelled him from his throne, about three years ago, for neglecting to pay the customary tribute. Seeking refuge under the British government at Pinang, he has been hospitably treated, and a pension of 500 dollars a month settled on him. He received us with great condescension; and after we had taken coffee with him, to do us a kindness, as he imagined, his dancers were ordered to be brought in for our entertainment. These were three little girls, eight or nine years old, who, with no extraordinary grace or science, exhibited a variety of gestures and attitudes, sitting, standing and moving, which were accompanied by instrumental music, resembling that of Java, and the voices, behind a skreen, of other females. His majesty keeps up sufficient state to make the affectation of it contemptible. The palace (as a royal dwelling must be called) is a kind of harem; all his household (we are informed) being females, and in number nearly two hundred. The ex-king was dressed in ordinary Malay habiliments, and there was nothing in his per-

sonal appearance that indicated the pride and fierceness of an eastern despot. A guard of soldiers is allowed him, who attend at the gate of his residence.

Feb. 21. From a high hill near James Town, we had an extensive view of the island north-westward. The low land is alluvial, consisting of sand and shells, apparently of recent formation. The mountains, some of the peaks of which rise to 3500 feet, are of coarse, gray granite, containing very little mica, and much resembling that which abounds on the southern coast of China.

Feb. 22. Crossing the Straits of Pinang, where they are about six miles broad, we landed on that part of the peninsula which is called Queda, a section of which, thirty miles long, and three in depth, belongs to the English, having been purchased of the reigning prince in 1786, at the time when Pinang was obtained. Captain Low, who has the command of this settlement, has under him a few Sepoys (native soldiers), and a hundred and twenty convicts, who are employed in making roads. The population, consisting of Chinese, Malays, and Bugis, is estimated at 16,000. This shred of coast is very flat, rising little above the level of the sea, but bounded far inland with mountains of considerable elevation. The whole was one wilderness of straggling trees and rank underwood, the haunt of reptiles and wild beasts, till the settlers cleared a few habitable places, which they are gradually enlarging by carrying fire and sword, as it were—the axe and the flame—through the jungle.

Feb. 24. Eight miles south of George Town grows the *setomian*, or great tree (as it is worthily styled), which attracts the curiosity of all strangers, and is the pride of the natives. It is, beyond comparison, the most beautiful object of the kind which we have yet seen in all our travels. This paragon stands on a steep declivity, facing the east. Five feet from the ground the bole measures ten yards in circumference, and thence, gracefully tapering, ascends to the height of nearly a hundred and twenty feet, before it sends forth branches. Beyond that point, several large ones diverge in various directions, and form a head to the further height of forty feet, not very broad, but towering, under a diadem of verdure, far above all the rank and file of the forest. The stem is perfectly straight, and as shapely as the shaft of a Corinthian column. From the bark, when punctured, exudes a white gum, which dries to the consistency of Indian rubber.

On our return, we observed several monkeys leaping about from tree to tree, as though they had the power of flight, without wings, through the air—so free and unfearing they seemed to our unaccustomed eyes. By the way-side, however, were sundry traps, set by man, the common enemy of all his fellow-animals, to tempt these nimble denizens of the woods to risk their harlequin-liberty for a paltry bait of fruit. To guard against monkeys and serpents, in these regions, some birds suspend their nests, like purses, from the extremities of small branches. These, which are exquisitely wrought of grass, have the entrance at the bottom, through a long tube-like, or bottle, neck; on one side of the interior is the depository for the eggs. They may be literally called castles in the air. Those which we took belonged to the tailor-bird, and were cunningly hung on a tree, armed at all points with sharp prickles; the politic little builder choosing that in preference to others, as affording her brood the best security from monkeys, who were not very likely to gambol in such a neighborhood. The ava, of the Pacific Islands, was growing here, which we have not before seen in the Indies. The mimosa, or sensitive-plant, runs wild every where in Pinang, shrinking and reviving at the slightest touch, as though it were, indeed, "tremblingly alive all o'er." It is now in full flower, bearing a delicate pink-colored blossom—a little globe, three fourths of an inch in diameter.

Feb. 27. The Malays here, and elsewhere, build their houses, or rather hovels, two or three feet above the ground, over brooks, water-courses, or swamps, by preference, for the sake of coolness. These are constructed of bamboos, with open floors and thatched roofs; seldom having windows, and being entered by steps of boards or sticks. Within there is a partition, forming a day and a night room; and on the floor those who can afford such a luxury spread a mat. On this they usually sit cross-legged, though here and there a chair or a bench may be found, as an article extraordinary among their scanty domestic furniture. Living almost entirely upon rice, a pot or a pan, with a fire-frame, are all their cooking requisites. Both sexes wear a length of cotton-cloth, doubled, and sewed together at the ends, like a towel on a roller. This they wrap twice round their loins, and, when long enough, throw one end of it over their shoulders. The men occasionally wear short drawers, a jacket, and a handkerchief, folded like a turban, round their heads; but

this is "full dress;" necessity with most, and choice with many, causing them to make much less serve. The women, generally, cover the upper part of their persons with a loose frock, and, if they are wealthy enough to purchase a shawl of any kind, they fasten a key, or some small matter, to the lower corner, and carry it over one shoulder. Few of either sex use ornaments, probably because they are too poor to afford such superfluities. The women's hair is worn indifferently, either in a knob at the back of the head, or in elf-locks over their shoulders. In general these people are indolent and filthy in their habits, being, as we have repeatedly remarked, the *coolies*, or doers of all work that nobody else will do who can find more creditable employment.

Though there appears to us little similarity between the Malay language and that of the Pacific Islanders, excepting a few words found in both, we cannot doubt of the community of their origin. Their persons, color, hair, and eyes; their general features, manner of walking (especially the gait of the women), their habits of life, their mode of clothing, &c., plainly indicate that they are of one stock. There is, indeed, one remarkable distinction—the Malays never tatoo their bodies; perhaps, when their ancestors embraced Mahommedanism, this practice was prohibited, as having been connected with idolatry. On the other hand, the tribes of the Pacific never practised the disgusting method of blackening their teeth, and making their mouths and lips artificially red, as the Malays universally do. This is partly effected by chewing the pernicious betel-nut, wrapped in an aromatic leaf, with lime, and a gummy substance called gambier, of which a quid is made, and the whole mass of abominable ingredients is thrust together into the mouth, with the occasional addition of a large piece of tobacco, half of which projects outward, and completes the Malayan physiognomy of filth and ugliness. The teeth soon become jet black, and, as they decay early by the corrosive process, the mouths of these wretched people exhibit charnel-houses of rotten stumps, which, for the purposes of breathing freely, or from idiotic listlessness, they keep continually open. Some of the men shave; others wear long beards. One good custom they have, and with naming it we shall dismiss their personal manners;—all people, of both sexes, bathe at least once every day, by throwing water over their heads, with a kind of bucket made of the broad leaf of a tree

March 2. There is an insect in the mountains here, a species of gryllus (cricket), which makes a loud noise with its wings, at certain seasons, probably to attract its mate. Not content with the simple sound which it can produce by a natural action, it is said to resort to an exceedingly curious acoustic contrivance to increase it; but we shall merely describe its nest, leaving its musical capabilities to better judges. In the sides of a hole which it forms in the earth, large enough to contain its body, it hollows out seven small tunnels, which, diverging from that common centre, and penetrating towards the surface of the ground, at length open above in a circle of a palm's breadth in diameter. These cylindrical apertures, being made quite smooth within, expand towards the top, where each may be half an inch wide, like so many minute speaking trumpets. The insect then taking its stand in the central cavity which communicates with these, and there exercising its fairy minstrelsy, the sound passes through every tube; and, whatever be the use of this peculiar structure, the tiny musician within makes hill-side and thicket to ring with the chiruping din that he emits from it.

On the same mountains is found a species of tarantula, a monstrous spider, which forms *a den* for itself in the ground, two inches in diameter, exceedingly smooth within, and well shaped; but what most deserves admiration is a trap-door over the entrance, which it perfectly covers. This ingenious appendage, composed of different vegetable materials matted together, like felt, is so hung at the upper part as to allow of being raised up when the animal goes in or out, after which it immediately falls down again into its place. The edges are curiously fringed with a kind of net-work, either for ornament—the whole nest displaying exquisite skill and beauty of contrivance—or to conceal the access, and render it less liable to be discovered.

CHAPTER XLIII.

Voyage to Calcutta—Enter the River Hooghly—Approach to the City—The Rev. James Hill—Visiting various Places—Archdeacon Corrie—Female Orphan School—The Black Town—Fort William—Museum of the Asiatic Society—Town Hall—Visit to the Episcopal Clergy—The Palanquin—Ramohun Roy—Intensity of the Heat—Bishop's College—Botanical Garden—Banyan-trees—Visit to Serampore—Dr. Carey and his Colleagues—A Temple of Juggernaut—Mahommedan Mosque—Baptist College—Return to Calcutta—Bridal Pageant—Bullocks—Mr. Trawin, at Kidderpore—Dancing Serpents—Docility and Sagacity of Elephants—Kalee Ghaut—Swinging-machine.

March 11. Having, by invitation, visited the governor, who was not at home on our first landing, but who now received us with great kindness, we prepared to sail for Calcutta, by the Danish brig Pearl, captain Bendichson, burthen three hundred tons. This afternoon we embarked accordingly, after taking leave of our esteemed missionary friends, and other respectable residents who have shown us many civilities.

April 15. Our log-book records nothing remarkable since we left Pinang on the 12th ult. We have, indeed, suffered a little from heat and scarcity of water, but on the whole have been graciously brought on our way through squalls, and calms, and favorable gales. We are now entering the river Hooghly, a branch of the Ganges. The channel is about five miles wide, the land on either side very flat, with many stunted trees, of variegated foliage, among which the fan-palm rises with superior grace, though to no considerable height. The population must be very dense; innumerable native dwellings appear on every hand, principally in village-groups, and under clumps of trees, for the benefit of the shade. Small herds of buffaloes are seen grazing on the banks of the river, and a few land-birds have visited the rigging of our vessel.

April 16. We left behind us the mouths of several fine streams, which flow into the main river from the westward; and safely crossed the dangerous sands called the James and Mary, from the name of a ship formerly cast away there. The Hooghly, now become a narrower, is yet a noble river, about half a mile broad; the level country on its banks as-

suming a richer vegetable hue, while the multitude and proximity of hamlets and small towns perceptibly increase as we advance inland. The villas of European residents also begin to appear, and add a new feature of elegance to Indian landscape. As we were sailing in view of the government botanical garden, a spectacle truly Hindoo, for the first time, caught our attention;—a human carcass floating down the current, with ravenous vultures standing upon it, and tearing the flesh from the bones, which were already half stripped, the ribs on one side being completely bare, and seen above the water. Other dead bodies we observed lying on the beach, all in charge of the vultures, hawks, and adjutant-cranes, who were eagerly preying upon them.

Now the far-famed city of Calcutta burst upon our sight with imposing grandeur, from its vast extent and the magnificent style of its buildings, though situated upon a plain so flat, that those only along the banks of the river can be seen. On the right is a spacious dock-yard, with several large ships upon the stocks in it, where, though it is the Lord's day, all hands are at work—as if the proprietor were not a Christian, and the world of business must no more stand still, than the earth in its orbit, on the Sabbath. A little above stands the vast and formidable fortress, Fort William, though very low, according to our notions, for such defence. From within rises the observatory, a column-like structure, of great elevation; near which appears a new church, of florid Gothic architecture, not quite finished. Further on we were shown the government-house, with its goodly dome, and many other sumptuous buildings, all of brick, but handsomely stuccoed. The harbor seemed crowded with ships, among which were two steam-vessels from England. Having come to anchor, we were glad to land, and hasten to the house of our friend, the Rev. James Hill, of Union Chapel, which we had some difficulty to find, amidst such a labyrinth of masonry as we had entered into. We were carried through the streets in palanquins, with four bearers to each. Well may Calcutta be called a city of palaces. Mr. Hill and his excellent wife received us with Christian affection, for His sake, whose we are, and whom we wish to serve, and for the sake of that great and good Society, which we, however unworthily, represent. We had the happiness to attend public worship in the evening, at Mr. Hill's chapel, where he preached to a respectable

congregation of about two hundred persons, the largest that we have seen for a long time.

April 17. Few cities in the world will strike an untravelled stranger from England, on his first arrival, with more astonishment than Calcutta. Wide streets, reaching for miles; numberless mansions, of the most superb architecture, in general standing apart at short distances—all with flat roofs and parapets; the singular physiognomy, costume, and manners of its Oriental population; the pomp and variety of equipages, native and foreign, in the streets; the number, rank, and character of European residents,—civil, military, and commercial; these, with the inseparable ideas of multitude and immensity, associated with every thing that he sees or hears of in connection with society and its pursuits here, will, for a time, overwhelm and bewilder him. Perhaps, however, nothing will strike him as more singular, in the midst of a populous city, than to hear, when he awakes in the morning, the cawing of innumerable rooks, and the chattering of jackdaws, with which the air resounds, like the perpetual murmur of waves

"Over some wide-water'd shore."

Nor, when he walks the streets, will he be less surprised to observe the tameness of these birds, hopping to and fro, and picking up what they like, under the feet of passengers; while vultures and kites, with keener eyes, and from higher stations, are looking out for carrion-prey, on which, when they find it, they alight at once, flap their wings, and rend it in open day, on the spot where it has fallen. Above all, the beauty and majesty of the adjutant-cranes (fowls of gigantic size, perched upon palace-roofs, where they rather resemble ornamental sculptures than living birds) will seem to delude his senses into a persuasion that he has been transported into the world of dreams or enchantment, where a new order of nature exists. But here, as every where else, wonder is a brief and transient emotion, and all these strangenesses will soon resolve themselves into *common-places*. In fact, the impunity which birds of prey enjoy is a necessary provision for the health and comfort of human society, in a climate and a place where life and death are so frequently in contact, that unless the perishing remains of mortality were buried out of sight as quickly as possible, existence would be intolerable, and the plague perpetual. A heavy fine, therefore, is im-

posed on persons who wantonly destroy these feathered scavengers and undertakers.

April 18. We called upon archdeacon Corrie, by whom, as the friend of all who love the Lord Jesus, we were most kindly welcomed. As we were approaching his house, we were informed of the sudden death of the bishop of Calcutta, the excellent and exemplary Dr. Heber, a few days ago, at Trichinopoly. All classes of people here—to whom his worth was known, and by whom the highest expectations of future benefit to India, from his evangelical labors, had been entertained—deeply lament his early removal. But the great Head of the Church, whether He sends out his messengers before his face to prepare his way, or removes them in the outset of their ministry, best knows what *is* best, both for them and for his service; and when, in the last day, He shall be glorified in his saints, it will be acknowledged that "He hath done all things well."

We afterwards visited the female orphan school, a handsome establishment supported by government, for the benefit of orphan children of Europeans only, of whom there are at present eighty-two on the foundation. The master, the Rev. Mr. Schmidt, a faithful Lutheran minister, with his pious wife, conduct it on decidedly Christian principles, bringing up the children in the nurture and admonition of the Lord. The girls are maintained here till they are either married, or eligible situations have been provided for them. Ten are instructed in the Bengalee and Hindoostanee languages, that they may be qualified to become agents in that "new thing in the earth,"—the education of native females in India. Several who have gone out are already thus beneficently employed as teachers in schools.

To-day, while we have been carried about in palanquins, from one place of call to another, the air felt as though it came upon our faces from the mouth of a furnace; and the bearers, accustomed as they are to tropical heat, were in very ill humor, their feet being scorched by the very ground on which the sun shone; so that, when they could, they took refuge by the road-sides, where they might walk for a few paces in the shade upon the grass. In the evening we explored that part of Calcutta which is called the *Black Town*, being principally tenanted by natives of this country. With the exception of one stately mansion, occupied by some wealthy persons of rank, the dwellings in general are poor hovels, and, though

built of bricks, are for the most part miserably out of repair. We passed many Hindoo temples; some of them handsome edifices, and one very extensive, but in utter dilapidation. Mile after mile are ranges of shops, where all kinds of wares are exposed to sale; while, in many of them, useful articles —and in others superfluous ones, but much in demand—are manufactured; such as gods, and trumpery ornaments to adorn the idol temples, and deck the persons of the worshippers, on festival occasions. Shows were exhibiting in various places, with images, puerile, monstrous, or abominable, on the outside, to attract attention; while drums were beaten, and bawling invitations given to the idle and the profligate. One fellow was haranguing crowds of strangers, all careless of a corpse, which lay in the street hard by, covered with a cloth. The body seemed to have been recently run over by one of the numerous carriages, which are driven in all directions, and without mercy, along the most public thoroughfares. On our route we passed two Fakirs, or holy beggars, to one of whom a man was presenting a flower. They were young fellows, with long hair and beards; and, though ugly enough by nature to personate any reasonable scarecrow, they had daubed their black bodies with a light-colored clay, which gave them the appearance of having been badly white-washed. Besides this disguise, neither of them had any covering, except a rag round the waist. They were lounging by the road-side to attract the veneration and pity of passengers.

April 19. To the Rev. Mr. Crawfurd, a pious clergyman, and to several other respectable persons, we delivered letters of introduction. By all these we were kindly received. In the evening we rode to Fort William, on the south side of the city, which is probably one of the most impregnable artificial strong-holds in the world. It is of great extent, and constructed on the most scientific principles of defence, where no natural advantages could be pressed into use—the ground being very little elevated above the dead level of the adjacent country. It is surrounded with deep fosses, and presents an appalling front of resistance for any enemy to assail. Within are barracks, for the garrison, and an observatory, which is a narrow circular tower, a hundred feet in height. From this magazine of terror and annoyance we went to an armory of another kind, the weapons of which are not carnal, yet mighty to the pulling down of strong-holds—the Bible Society's depository, which contains a large store of copies of versions

of the Holy Scriptures, in the various dialects of the east. Happily, the ammunition for carrying on the holy war, against principalities and powers, supplied from this arsenal, is far more in requisition *now* than the artillery and implements of destruction shut up in Fort William.

April 20. Our first visit, to-day, was to the museum of the Asiatic Society, established by the late sir William Jones. The building is spacious, and well furnished with a multifarious collection of curiosities, natural and artificial. These have been greatly increased from the spoils of the late Burmese war, among which some ancient stones, with engraved inscriptions, are probably the most precious. The library is not extensive, but contains many valuable books and manuscripts of Indian literature. From the museum we proceeded to the town-hall, which includes two public rooms, the one over the other, each two hundred feet long by seventy wide, supported by a double row of massive pillars. On either side are suits of apartments, for committees, &c. There are no halls for the transaction of public business, in London, that we have seen, to be compared, in magnificence and convenience, with these. The lower one is paved with marble; the upper, being used for balls and festivities, is most splendidly adorned, and furnished with every luxurious accommodation for such purposes. At one end of the former there is a noble monument, in marble, of the late marquis Cornwallis, by Bacon, twenty feet in height. This was erected in honor of the deliverer of British India, at the expense of the European residents.

April 21. It is the custom here, about nine o'clock in the morning, to close the glass windows (for the outsides are all Venetian blinds), *to keep out* the hot air. This is an important contrivance, as the state of the thermometer, to-day, will show: in the closed room 85°; in the open air 96°. We dined, in the evening, with archdeacon Corrie, at whose table we enjoyed the Christian society of most of the church clergymen of Calcutta, together with several ladies and gentlemen, friends to the gospel, and promoters of it in various ways. Among these we were particularly pleased to meet Mrs. Wilson (formerly Miss Cook) and Miss Bird, both of whom are signally and blessedly devoted to the education of native females. The former, we believe, was the first who ventured upon this happy innovation, on the continent of India.

In this city none but the natives think of walking from street to street, if they possess, or can hire, a carriage. Coaches, chaises, and single-horse conveyances are much in vogue; but the palanquin is the national, if not the natural, vehicle here, and throughout the peninsula. There is a palanquin-carriage, which consists of an oblong box, on four wheels, in which from two to four people may sit, skreened from the sun by Venetian blinds; but the proper palanquin is adapted for one person only. It is about six feet long, and high enough to allow the body to sit upright, as in a bed, with the legs stretched forward, and cushions so placed as to allow the indulgence of the most indolent repose; sliding doors, curtains, and Venetian blinds, complete the accommodation. The whole may be called a movable tent, which is carried, by means of horizontal poles, on the shoulders of four men.

April 27. The celebrated Ramohun Roy, accompanied by Mr. Adams, lately a Baptist missionary, honored us with a call this morning. This learned native is a man of majestic figure, with a very intelligent and prepossessing aspect. He was becomingly dressed, in a long muslin robe, with a modest form of turban on his head; he wears mustachios on the upper lip, speaks English fluently, and appears to be about forty-five years of age. Ramohun Roy is, unquestionably, a person of high talents, which have been assiduously cultivated; but he is, unhappily, defective in that best part of wisdom—the pure, heart-humbling, soul-exalting knowledge of Jesus Christ, as the Son of God, and the Redeemer of the world. His friend, Mr. Adams, having adopted Socinian views of the gospel, those of this remarkable convert from the superstition of his fathers are of the same forlorn kind, reaching no further than the mere humanity of our Savior, and his pre-eminence as a teacher, exemplar, confessor, and martyr, in the cause of truth and righteousness. In the course of conversation we proposed a variety of questions, to which he answered with great promptitude. These were principally in reference to that form of Christianity which he professes, and which, so far as we could judge, seems, on some points, to be peculiarly his own. He told us that he was born a Brahmin, but had renounced the absurdities and abominations of Hindooism. He avowed his belief in the divine authority of the Scriptures, but denied the sinfulness of human nature, saying that men are born with an equal propensity to good

and evil. The doctrine of the Trinity, and, of consequence, that of the divinity and atonement of our Lord, he rejects, and is, on the whole, in these respects, a pretty consistent Socinian. He asked us whether we thought him a Christian. When an answer was given (from necessity) in the negative, he rejoined, "Will you not allow me to be half a Christian?" Sincerity required an ingenuous answer, and it was returned in nearly these words:—"No; you deny the doctrines which are peculiar to Christianity, and which distinguish it from all other forms of religion; while you hold only those general moral sentiments, which are common to many other systems, or may be engrafted upon them. You cannot, therefore, be considered a Christian, nor in a safe state." He thought this was a hard judgment, but he bore it well, and preserved his good temper throughout the whole discussion, which was not brief, but lasted nearly two hours. He is perfectly skilled in the tactics of Socinian controversy, and defended himself and his notions with as much ability and discretion as any person of similar tenets whom we have encountered.

April 23. After attending the catechising of between thirty and forty children, in the vestry, by Mr. Hill, in the morning, and the public service, conducted by Mr. Trawin, in the forenoon, Mr. Tyerman preached, in the evening, from 1 John iii. 8: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." In compliance with a special request, and a public annunciation, on the last Sabbath, the preacher illustrated this text by showing, at considerable length, how the works of the devil, in the isles of the west, had been destroyed, to an unprecedented extent, wherever the Son of God, by a preached gospel, had been manifested. The congregation was unusually large, and among it were several of the most eminent official persons, and others of distinction, in Calcutta, who received the intelligence as, indeed, "Good tidings of great joy." Oh, when shall such glorious things be spoken *of* Calcutta, as were this day declared in it! A Hindoo procession, in honor of Crishnu, was parading the streets, with drums, and trumpets, held perpendicularly, of a horrible sound, and followed by a shouting rabble. The devotees occasionally paused, and, clapping their hands upon their heads, seemed to offer silent prayer.

April 24. On reaching Calcutta, we had addressed a

letter to the general secretary, requesting that he would mention our arrival, and lay the objects of our visit to India before the governor in council; in consequence of which we have received a polite communication from Mr. Lushington, stating, that if we will name the different places which we wish to visit, we shall be furnished immediately with the requisite passes.

The heat has been intense to-day. With every door and window closed, the thermometer stood at 90°; but in the open air, and a sheltered situation, it rose to 101°; and in the sunshine reached 105°. The poor rooks were every where hiding themselves under the shades of the houses, where they cowered with their bills wide open, and panting for breath.

At the sides of the streets here are often seen stands for beggars. These are patches of white-washed wall, about six feet square, with a raised ledge at one end, on which are placed a few large shells, for the receipt of charity thrown into them by passengers in the form of a few cowries, which are current coin throughout the east. A ship, loaded with the latter (a small species of the shell bearing that name), comes annually from the coast of Arabia to this city; and the adventurers are supposed to make a very profitable voyage by the merchandise of these intrinsically valueless proxies for money, which are readily exchanged for less factitious articles of manufacture and produce, every where marketable.

May 2. We went to spend the day at the house of Mr. Ballard, in the Garden-reach. After breakfast we crossed the Hooghly, to visit the Bishop's College, which is principally intended to prepare young men, born in the country, for the church. This noble building, which is much in the style of our university colleges in England, stands in a delightful spot, near the botanical gardens, and about a mile from the city. There are at present nine youths on the foundation, who study the learned languages and those of India. The chapel is not yet completed. The library already contains a valuable collection of books. We returned to Mr. Ballard's to dinner; but in the evening we again crossed the Hooghly, for a ramble in the botanical gardens, which are said to be the finest in the world. They comprise five hundred acres of ground, which are laid out, with consummate taste, in shrubberies, parterres, and flower-beds,

with grass-plats and water-pools. All the plants of India, so far as can be ascertained, are collected here, besides numberless specimens from other parts of the world. Here are several banyan-trees, not less graceful in form, than complex in ramification. One is of singular grandeur; its pillar-like branches, rooted beneath, are spread in arcades all round, and measure in circumference five hundred and fifty feet. The head is so dense with foliage as to be both rain and sun-beam proof. Several of the hundred-fold arms of this Briareus of trees, having struck out horizontally, props were, from time to time, placed under them for their support; these have themselves vegetated, and now resemble trunks of inferior trees, embodied with the boughs that rest upon them. This is incomparably the most beautiful specimen of the *Ficus Indicus* that we have ever seen. Those in the islands, formerly described by us, though enormous in bulk, were of savage and irregular growth, and commanded admiration more by the magnitude than the symmetry of their shapes. This garden was planned by the famous botanist, Dr. Roxborough, to whose honor a column has been erected in the grounds, bearing a Latin inscription by the late Rev. Dr. Middleton, first bishop of Calcutta. A commemorative column in *such* a place, far more affects the imagination, if not the heart, than the same object would amidst a number of sepulchral monuments in the gloom of a cathedral, or the broad day-light of a burying-ground. Where life, in a thousand exuberant forms, is springing and flourishing around, at hand and abroad, as though there were no death there—flowers, plants, and trees, either in perpetual succession or perennial verdure, meeting the eye at every turn, and bewildering the fancy in mazes of rumination—a lonely, silent, and unchanging record of mortality, unexpectedly, but unobtrusively, appearing in his path, touches the most vulnerable part of man; and a sigh of regret for One that *was*, but *is not*, escapes, before he is aware, from him, who instinctively feels, at the sight, that though he himself *is now*, he shall *soon be no more*, for ever. This sentiment may be common-place, but it refers to one of the deepest sympathies in human nature.

May 3. Dr. Carey, and his brethren, of the Baptist missionary station at Serampore, having invited us to pay them a visit, and sent their boat down the river to convey us, we went thither to-day. The banks of the Hooghly, on either

side, presented lands rich and lovely with tropical vegetation. Many handsome villas of European residents, and frequent Hindoo temples adorn the adjacent country. The places of idolatrous worship are peculiarly picturesque, as well as characteristic of the people; in some places they stand singly, and are simple or elegant structures; in others a grand portico occupies the centre of six surrounding temples. These are usually about fifteen feet square each; the door in the centre, no window, and the vaulted roof crowned with certain ornaments, symbolical of the respective divinities to which they are consecrated. On the way up the river we also had a view of the government house at Barrackpore. This, like the palace in Calcutta (which we surveyed the other day), is a splendid residence, worthy of the greatest sovereign in all the east, as the British governor-general may be truly styled, without any disparagement of their majesties, the emperors of China and Japan, who are greater in their own eyes, principally because those eyes have not been suffered to see any body greater than themselves.

After a pleasant sail of three hours, we landed at Serampore—a word signifying, we are told, the town of the glorious god Ram; or the glorious town Ram. This is a little Danish settlement, in the midst of the immense British territory, compared with which it is but a hand-breadth of soil. A line of good-looking houses stretches along the margin of the river, though to no great extent. These belong to the Danes and other Europeans, whose number is very small. The population is reckoned to be twenty thousand, almost entirely Hindoos; who, for the most part, inhabit poor mud-walled, or bamboo-wattled, cottages. The Serampore college, belonging to our Baptist friends, is a spacious and admirably planned building, with a commanding front towards the Hooghly.

Here we were most cordially received and welcomed by that venerable man, Dr. Carey, whose "honor, name, and praise," are in all our churches, at home and abroad. Dr. Marshman being absent in England, Mrs. Marshman showed us every hospitable attention. We found Dr. Carey in his study; and we were both pleased and struck with his primitive, and we may say, apostolical appearance. He is short of stature; his hair white; his countenance equally bland and benevolent in feature and expression. Two Hindoo men were sitting by, engaged in painting some small subjects in

natural history, of which the doctor (a man of pure taste and highly intellectual cast of feeling, irrespective of his more learned pursuits,) has a choice collection, both in specimens and pictured representations. Botany is a favorite study with him, and his garden is curiously enriched with rarities. In the evening, Mr. Tyerman was invited to preach, which he did, from Acts viii. 5—8: the subject, Philip at Samaria. The congregation consisted chiefly of the mission family; namely, a hundred and twenty children of both sexes, at Mrs. Marshman's school, and about thirty other persons.

May 4. Dr. Carey took us, in the morning, to one of those temples of Juggernaut, which are so famous throughout India, and deservedly so infamous throughout Europe, since the atrocities and impurities connected with the worship at such places have been exposed by the late Dr. Buchanan, and succeeding writers. This stands in the centre of a brick inclosure, nearly eighty feet square; the basis of the temple is about twenty. There is one door, no window, and the roof, which is pyramidal, is variously ornamented, terminating in a symbol, at the height of forty feet. There is nothing either attractive or repulsive in the appearance of the edifice; the whole in fact being of a very ordinary character. Near it, the car of Juggernaut is kept under a thatched bamboo shed. This "seat of Satan" rises in a pyramidal form, like the temple, and is about twenty feet square at the base. It is an immense unwieldy mass of wood-work, supported upon rows of low wheels, under the middle as well as at the sides. Two wooden horses were in it, which are yoked in front when the car is dragged out by human cattle, with strong cables, on festival occasions. This vehicle is colored red; the structure is complicated, and the ornamental paintings and embellishments are of the most grotesque, outrageous, and detestable description. The anniversary of the idol, which takes place about mid-summer, is attended by myriads of infatuated people from all quarters of India; on some occasions, not fewer than three hundred thousand are computed to have been present.

Near this temple of "the beast," there is another to "the false prophet;" a Mahommedan mosque, erected, we are informed, by a Christian, who appears to have fancied that the Mussulman's religion might be as good as his own. Several Hindoo temples, some not more than three or four

feet square, are seen by the road side. A block of carved wood, fixed in the earth, having attracted our notice, we were told that it was in memory of a widow who had burnt herself there, with the corpse of her husband, from a neighboring house.

The Baptist missionary college here has become so well known, in consequence of the numerous versions of the sacred Scriptures in the languages of India and China, that have been produced and issued from it, that neither description of the building, nor panegyric on its professors, is requisite here. The labors of Dr. Carey, Dr. Marshman, and their coadjutors, are not for one generation only; others, indeed, may interfere, and carry them forward to perfection; but they can never be superseded; the foundations which these master-builders have laid must remain, even though the earth cover them,—how high and how beautiful soever may be the edifices hereafter erected upon them. The beginning of *that* which shall not cease till the end of time, must be had in peculiar remembrance, and hold its distinct and uneclipsed precedence over all that comes after; not as being intrinsically better or greater, but because it necessarily led to greater and better things than could have been accomplished by the originators, and, we may add, than could have been accomplished without them. The word of God, once spoken in the dialects of people who are in number as the sands of the sea, will be spoken to them and to their children's children till all hear it—and oh, may we not hope, till all that hear it shall keep it!

Dr. Carey informs us that there are about a thousand persons, throughout India, who have become professing Christians, in connection with the Serampore mission, of whom more than one third have been baptized and received into their churches; concerning the most of those, in the best judgment of charity, it may be believed that they are genuinely converted characters. In the evening we visited several native schools for girls, in the neighborhood, which are under the superintendence of the benevolent ladies of Serampore. Several jackalls ran across the road. Such animals abound here, and "make night hideous" with their howling and barking, in the streets and gardens of the town, which they haunt for offal; but disappearing with the dawn, when they slink back into the jungles. No one injures them; for, as auxiliary scavengers to the vultures and rooks, they can-

not be considered nuisances. In the Danish town resides a son of the late Tippoo Saib, one of the hostages delivered up by that tyrant, as his recognizances, to keep the peace. Here is a Lutheran church; but there being no resident minister, the Baptist missionaries officiate in it every Lord's day. There is also a Catholic chapel. One of the circumstances by which this neighborhood has obtained notoriety is, that being under the crown of Denmark, British delinquents fly hither, from Calcutta and elsewhere, till they can find opportunity to escape out of the country. Another striking feature of the place is that a colony of religious persons (our Baptist friends) flourishes in the midst of it; whence Serampore has obtained the equivocal reputation of being the asylum of rogues and Methodists—among those, we presume, who esteem the one as lightly as the other, knowing much of the former and little of the latter—that little being only through the medium of prejudice.

May 5. Returning to Calcutta, in the mission-boat, we had an awful instance of the power and malignity of that scourge of India—now making havoc throughout the continent—the cholera morbus. One of the natives, who was engaged in the management of the vessel, being suddenly seized by this pest, in the course of a few seconds fell down as dead. He was immediately taken on shore, and what became of him we have not heard.

In the evening a splendid procession passed up the street where we lodged, in Calcutta, in honor of the marriage, or rather the betrothment, of a young baboo, or boy, of great rank, to a girl of the same age—the parties being about eight years old each. In front marched a fellow who had work enough to carry a pair of huge drums, encircled with wire-work, which were beaten by two able-handed comrades on either side of him. These were followed by the representation of a mountain, made of paper and tinsel, with jutting rocks, trees, and animals, upon it, supported upon men's shoulders, as were all the succeeding pageants. The next of these was a large boat, terminating forward in the head and breast of an immense bird; the vessel itself was full-manned with rowers, managing their paddles as though they were on the river. Next came the gaudy model of a temple, upon many pillars. A second exhibition of the same kind, in which appeared two well-dressed young women, came afterwards; and a third, open all round, and most sumptu-

ously adorned, exhibited the bridegroom, sitting under a canopy and attended by four youths, the latter apparelled in crimson; but the former (a beautiful child) wore a brown silk frock, spangled with gold and strung with pearls. The bride, in an elegant palanquin, but not visible, brought up the rear. On each side of the way, artificial trees, flowers, companies of soldiers, and numberless other fanciful accompaniments, were borne along with the procession. Bands of musicians, meanwhile, made the air ring with their harmony, or their dissonance, as the ear might be familiar or unaccustomed to their strains. The length of the whole cavalcade was nearly a quarter of a mile.

Bullocks are not only commonly employed here in drawing carts, two to each, but also for vehicles of state or pleasure. Some of these animals are very large and beautiful; both in their color and decorations corresponding to the poet's description:

> ' In summer's day, when Phœbus fairly shone,
> I saw a bull, as *white as driven snow*,
> With *gilden horns* embowed like the moon."
>
> SPENSER'S VISIONS.

We saw a pair of these, the other day, in a small carriage, singularly diminutive in size, milk white, and having the buffalo-boss upon their shoulders. Neither of them exceeded thirty-six inches in height, yet they were full-grown, and delicately symmetrical.

May 26. We went to Kidderpore, where Mr. Trawin is pastor, and attended a solemn service in his chapel, at which three native converts were to be added to the church there, already consisting of thirteen. An English hymn was sung at the commencement; Mr. Hill read the Scripture portion, and prayed; Mr. Tyerman afterwards preached from Zech. iv. 10: "Who hath despised the day of small things?" A Bengalee hymn was then sung by the native Christians. The three candidates (two men and a woman) having satisfactorily answered the questions proposed by Mr. Trawin, both questions and answers being repeated to the congregation in English, Mr. Tyerman administered the baptismal rite, and Mr. Trawin prayed over them. The scene was very affecting; many Europeans and country-born whites were present. The newly baptized reside in a neighboring village, where the old heathen temple has been demolished,

and the materials given by the proprietor towards the erection of a Christian chapel.

May 19. Several men came to our door, to exhibit dancing serpents. Some of these reptiles were six or seven feet long. Each was coiled up in a separate basket, out of which they were dragged, and thrown upon the ground; their keepers singing to them certain drawling airs, accompanied by strokes upon a small drum, which regulated the motions of the serpents. These raised themselves to the height of two feet, flattening their breasts, and turning their heads to bite their keepers, which they were allowed to do, occasionally, so as even to draw blood; but they are innoxious, their poisonous fangs having been extracted. We have been told of a gentleman, a fine performer on the violin, who, living at Chinsurah, was obliged to lay aside his instrument, as the lively sounds so charmed the serpents in the neighborhood that his house could not be kept free from them.

May 20. Visiting a rich rajah, who lives about five miles from the city, his highness ordered two of his elephants to be accoutred, that we might have the gratification of riding upon them. The seat was a scarlet pad, fastened on the animal's back by means of a crupper and girths round the body; an ornament of silver also was put round the face, and over the upper part of the trunk. The command being given, the elephant crouched down, stretching his hinder legs backward, so as to bring his belly nearly to the ground, and then kneeling down on his fore ones. A short ladder was placed against his flank, which the rider mounted, and took his seat on the pad. The driver then bestriding the elephant's neck, immediately behind his enormous ears, holds in his hand an iron instrument, about a foot in length, with several hooks along the side; the one end being blunt, and the other pointed. With the latter he strikes upon the skull, to quicken the creature's pace. This seems cruelty, but is the readiest way of reaching sensibilities not very accessible. Ours, however, needed no such barbarous excitement, but were guided this way or that, and went slower or faster, by a gentle word or motion of their drivers. The gait of the elephant is a long step, which occasions an unpleasant rocking to the unpractised rider at first, but he soon contrives to accommodate himself to it. After an amusing ride, we dismounted, each from his noble beast, as we had ascended, by means of a ladder; at parting, giving him a *salaam*, or bow

of acknowledgment for his good services, which he courteously returned by raising his trunk above his head. These tractable creatures are sent out regularly to collect their own provender in the neighboring jungles. This consists principally of the branches of trees, which they rend off with their trunks, and pile upon their backs in great ricks, so aptly laid together, and so nicely poised, that their attendants have only to fling a rope across, and fasten it under their bellies, when the load is perfectly secure, and they return home with it. The food thus gathered is given to them as they require it, and when exhausted they are dispatched for more.

May 24. At the famous temple of the goddess Kalee Ghaut, we witnessed idolatry in perfection. The building, which appears to be very ancient, stands near the river, in the midst of a village of miserable thatched cabins. The face of the great image is black, having three red eyes, and a golden tongue a foot and a half long, of which the upper part is smeared with blood. The lips, eye-brows, and ears, are of gold. Rich ornaments, and wreaths of crimson flowers, adorn the head. In one of her four golden arms this female fiend brandishes a scymetar, and in another holds, by a silver chain, a head of gold, as though it had been just smitten off. The idol is a bust, raised upon a stone pedestal, and the height of the whole may be eight feet. Many Brahmins, presenting flowers, performing puerile ceremonies, or muttering prayers, were seated, cross-legged, before the shrine; and on the floor were strown many idols of black stone—all ugly, and not a few utterly detestable to look upon. Several men came in, and prostrated themselves, full length, before the horrid figure; others stretched their hands, imploringly, towards it, and struck their foreheads repeatedly against the stones of the pavement. In the place of sacrifice, two posts were driven into the ground, forked at the tops. To one of these was tied a kid, with a garland of red flowers about its head, which had previously been dipped in the waters of the Ganges. The unconscious victim was waiting for its death-wound at the appointed hour, which being too late for our convenience, we did not wait to see the rite performed. The animal's head, whether kid, or sheep, or bullock, must be severed—by what force we know not—at a blow; miscarriage indicating ill-luck to the offerer. Multitudes of worshippers are on the road, to and fro, all day long—so great is Kalee Ghaut of the Hindoos. Human

sacrifices are confidently affirmed to be offered up occasionally here, but in secret.

In a neighboring village we had an opportunity of seeing the machine for swinging—an exercise which is supposed to be so meritorious here, that, as a penance, it may be performed, not in person only, but by proxy for those who can afford to purchase exemption in the flesh at the expense of the purse. This apparatus consists of an upright pole, with a cross-bar, having unequal arms, at the top, and which may be turned up, down, and all round. The man who intends to swing is hung to the cross-arm, by means of hooks forced through the muscles of the back, while a number of persons haul him up, by managing a rope fastened on the shorter end, to the height of nearly thirty feet, whirling the infatuated being round, for ten minutes or a quarter of an hour, with fearful velocity. The poor wretch sometimes dies of the torture, and always comes down miserably sick or exhausted. In general, however, the devotees soon recover, and sometimes may be seen, the next day, bearing the palanquin, or at their usual occupations.

CHAPTER XLIV.

Sailing up the Hooghly—Buffaloes crossing the River—Milkmen on the Ganges—Evening Sights and Sounds—Strong Current—River-scenery—Shocking Spectacle—Burning of a Hindoo Corpse—A Yogee or Hindoo Saint—A Funeral by Water—Benares—Allahabad—Voluntary Drownings—Baboon-worship—Subterranean Temple—Barbers and Bathers—Superb Mahommedan Procession—Privileged Monkeys—Native Termagants—Fashions at Benares.

June 8. Finding that it would not be expedient to attempt the journey to Benares by land, we engaged a pinnace, about fifty feet in length; a flat-bottomed vessel, brig-rigged, and containing all sufficient means of accommodation for an inland voyage. The crew consists of eighteen men and boys, besides a cook, and consumer—that is, a person to go on shore and purchase such necessaries as might be wanted by the way. Accordingly, we embarked this day, and proceeded up the Hooghly, the most sacred branch of the Ganges, with wind and tide in our favor.

The daily incidents of this leisurely navigation, which was

not completed till the 18th of July, though interesting to ourselves, were of too monotonous a description to be detailed in this place. We came to anchor every evening, and sailed again the next morning—occasionally went on shore—and suffered some inconveniences, as might be expected, from weariness and confinement; but, en the whole, as hitherto through all our journeyings, we experienced the presence, protection, and blessing of the Lord. Our principal entertainment from without was in viewing and contrasting the scenery and aspect of the vast regions which we thus quietly traversed. The variety in these was abundantly gratifying to the eye; while the multitude of human beings, their dwellings, temples, persons, dress, manners, and occupations, alternately furnished subjects of painful and pleasing contemplation, as they glided in continual succession, like the images of a magic lantern, before us. The following are the names of the principal places in the vicinity of which we passed, without making more than a brief visit to any:—Chinsurah, Surdah, Jellingly, Bogwangola, Rajemahal, Terriagully, Pattergotta, Boglipore, Janguira, Monghir, Bar, Patna, Dinapore, Chupra, Gazypore, Benares.*

A few circumstances, by the way, may be noticed. At Terriagully there is a pass, which, in former times, was of great military importance, and was often contested between the two provinces of Bengal and Bahar. The Ganges here is about two miles in breadth. Some men were driving a large herd of buffaloes across the stream, and they had to swim the principal part of the distance. It was curious to see the animals, with their muzzles and horns above the surface, while the drovers made a hideous outcry, swimming behind them, and splashing the water to urge them forward. Occasionally they plunged among the cattle, striking them with bamboos, forcing up their heads, or laying hold of their tails, to support them in the current. Some of the calves were taken over in a boat. One poor beast, whose calf was among these, appeared in most pitiable distress. For a while she would swim a little onward, then suddenly turn round, and, with sad lowing and moaning, come to the boat's side,

* The deputation having drawn up two distinct reports of the missionary intelligence collected, and also their own observations thereon, during several tours in North and South India, an epitome will be given, in separate sections, at the conclusion of the extracts from their personal narrative which follow the above date, and extend to October 13, 1827.

to gaze at her young one; till at length, losing all patience, she made a resolute effort to get into the vessel, but was beaten off again. Distraction was in her looks, and every motion exhibited intensity of affection. When all were safely landed on the other side, no small joy was discovered by the whole herd gambolling and bellowing about the beach for very transport. The drovers, whom we have repeatedly seen conducting such transits of buffaloes, seem to have no fear of the alligators that infest the river, but wade or swim about wherever they like, or as necessity requires.

The *doodh wallas*, or milkmen, who have to cross the Ganges to milk their cows, or to sell their commodity, are equally regardless of these formidable-looking reptiles. The vessel which they use is a large bottle made of thick leather, which, when empty, or rather when filled with air, is very buoyant. This, being fastened to a piece of light wood, makes a powerful float, on which the man rests, and easily ferries it over the river by the action of his hands and feet. On the contrary, when the bottle is full of milk, though it sinks deeper in the water, yet, the contents being specifically lighter, his raft, including the attachment of timber or bamboo, is sufficient to bear him through the current, paddled, as before, by his hands and feet.

Among the numberless temples which, wherever we sailed, marked the landscape on the right hand and on the left, we observed one which the roots of a banyan-tree had so entirely overgrown, that the walls, both within and without, were imbedded in the wood. The edifice was about eight feet square, and, being open at the top, there was placed in it the odious symbol most worshipped throughout India; and on this "abomination" a votive wreath of flowers had recently been hung, before our arrival.

Anchoring in a narrow creek, near the town of Congong, and the evening being very calm, numbers of the natives, of both sexes, came down to bathe in the river, which they did with the utmost decorum. Many women also were seen returning with their water-pots on their heads; some carrying their infants in their arms, and others astride of the hip, as in the South Sea Islands. A drum, trumpet, and human voice singing, in the distance, were sounds so familiar as to remind us at once of the land of our nativity, which was brought, as it were, before our eyes, by the appearance of a flag flying on the top of a long bamboo. Towards this we

hastened, and found it to be hoisted in the market-place of the little town, consisting entirely of native houses, low, and thatched, except one of European structure, deserted, and in ruins. Nearly opposite were three monuments, which, on examination, we found to have been erected in memory of some Englishmen. Meanwhile, as night came on, starlight and tranquil above—from layers of far-distant clouds, frequent flashes of lightning, unaccompanied by thunder, played in zig-zag coruscations, illumining and darkening the horizon by turns. Millions of fire-flies covered the ground, and glittered to and fro through the air, as though "all the motes that people the sunbeams" by day were now lighted up under the covering of gloom. Our ears were entertained with the chirping of crickets, and the buzz, the hum, and the drone, of a great variety of other insects. This harmony, however, was soon interrupted by the dismal yells and screams of innumerable jackalls and wolves, sallying out of the jungles, prowling for prey, alive or dead, about the streets of the town, or through the adjacent country, down to the banks of the river, and sometimes close to our vessel. These lugubrious howlings were sent forth by fits and starts, lasting about ten minutes at a time; then, for a little while, all might be still; but no sooner did one of the horde of night-rovers give mouth, than he was answered by a thousand horrid throats, rising in clamor to the utmost pitch; then gradually sinking away, to be renewed, in like manner, a hundred times over, from nightfall to dawn.

On the 29th of June we anchored near the Fakier's Rocks. Here is a conical hill, eighty feet high, the foot of which is washed by the Ganges; and, on either side, this eminence is girt with monstrous crags, very hard, and resembling granite. Not far thence, and standing in the channel of the river, is another stupendous upright rock. Here the wind, blowing in the direction of the stream, brought down so strong a current that it was impossible to proceed against it. Several vessels were at anchor, having been detained for nearly a week by this adverse circumstance. Two days ago three Hindoo keels, laden with cotton, got into this current, and were wrecked; the lives of the crews and the cargoes being with difficulty saved. On the day of our arrival we had the affliction of seeing two others lost in the same way. The first of these was hurried down the stream with uncontrollable violence, and struck upon the rocks, when the poor crea-

tures on board uttered a dreadful shriek, thinking all was then over; but, before their little bark filled with water, they had time to take to their boat, and to throw a few articles of clothing into it as they leaped from the sinking deck. Within two hours of this disaster, another vessel, loaded with goods belonging to the East India Company, was caught in the same irresistible vortex, and dashed on the same rocks; but, being jammed into a crevice, with her stern under water, the crew had opportunity to effect their escape.

On the summit of the hill, at whose fatal base hundreds, probably thousands, of such shipwrecks have occurred, is a Mahommedan mosque, with three domes, which formerly belonged to an ascetic, who lived here in contemplative retirement. Though it is now a ruin, and forsaken, its lofty exterior, as well as many other relics of internal decoration, prove that it has been a place of considerable grandeur and extent. Near the mosque is a burial-ground; while in many places, round the hill and on the declivities, are fragments of towers and traces of walls, all of brick, but finely wrought and faced with durable cement. From this elevation the prospect of land and water is the most striking that we have seen in India. The magnificent Ganges, rolling in its amplitude below our feet, presents, at the distance of half a mile, in the midst of its channel, another high rock, already mentioned, crowned with a superb Hindoo temple. Beyond this the river is traceable, in splendid reaches, through the whole country. Towards the right the land is flat, but well adorned with trees, and thickly peopled, and skirted with fine hills.

The insulated rock, with its idolatrous diadem, forms one of the most singular and picturesque objects in the world, according to the testimony of those who have seen most of nature's curiosities by land and water. It is pretty evident that this columnar mass has been separated from the adjacent shore, by the encroachments of the Ganges, working its way behind an obstacle which it had not force to remove, and taking prisoner an opponent not otherwise to be overcome. It is about a quarter of a mile in circuit at the base, where many huge crags rear their heads above the water. Over these the great rock rises abruptly, but in such angles, protuberances, and recessions, on the flanks, as baffle all description. The height we could not ascertain. Hindoo superstition and ingenuity have made the most of this singu-

lar pile, and have constructed upon its summit a handsome temple, of which the conical roof, conspicuous from afar, terminates in a trident, the symbol of Seeva, the destroyer. Various minor temples are placed on the flanks, where there was room to build, down to the water's edge; also small houses for the use of the Brahmins, and others, who either reside on this holy mount, or frequent it. Wherever suitable surfaces presented themselves, the rocks have been sculptured all over, like Egyptian monuments, with mythological figures and characters, of which the rude style, and caricature resemblances of the things intended, are the best recommendations, the subjects being, in many instances, too gross to be endured, except by eyes blinded by the god of this world. Stair-cases are hewn upwards, and along the slopes, in different directions, from the water below to the several edifices on this unique island, which is substantially one huge stone.—One of the very few fine mythological traditions of the Hindoos (most of their fables being as monstrous as madmen's dreams, or as silly as those of idiots) is, that in the beginning of the world, all the channels of the sea were dry, impassable abysses, till Brahma, in mercy to mankind, poured out the Ganges from heaven upon the earth; which soon, with its perpetual stream of sacred waters, filled up all the void, and engirdled the land with the ocean.

Several women, with children in their arms, presented themselves, from time to time, on the shore, near our pinnace, begging with such importunity and perseverance, as would take no repulse. We usually dismissed them, enriched and delighted, by giving each woman two pice, and each child one. A pice is the hundred and twentieth part of a dollar. But every necessary of life here, where necessaries are few and simple, is so cheap, that the wages of a servant, even in Calcutta, are often not more than four or five rupees a month, at two shillings sterling the rupee; out of which he provides house-rent, food, and clothing, for himself and his family.

Near Monghir we saw, exposed on the bank, as we sailed by, the dead body of a human being, quite naked, partly in and partly out of the water. On this a savage dog had fastened, and was tearing the flesh from the bones with no small appetite; while about forty hungry vultures, and a gigantic crane were keenly watching for their turn, when

he should have sufficiently gorged himself; but, growing impatient, they ventured a little nearer than he liked, when the dog bolted upon them in fury, and instantly put the whole covey to flight.

July 11. Sailing close upon shore, in the vicinity of Patna, we had an opportunity of being spectators at a Hindoo funeral. The corpse of an old man was brought to the beach, upon a bier of bamboos, and set down with the face towards the sacred Gunga (Ganges), as it is called. Presently a boat, laden with wood for the burning, arrived; and with this the pile was formed, consisting principally of small sticks, with some large logs, all very dry; over which four green boughs, one at each corner, were placed. Two half cocoa-nut shells, containing fire, were set on the ground, to be ready for use. Two muslin cloths, one white, the other crimson, which had concealed the body, but were longer than necessary, were then each curtailed at one end, when the pieces torn off were divided in shreds among the kindred of the deceased. The corpse, thus barely covered, was brought to the water, and part of the head immerged; the nearest kinsman standing in the stream, and throwing handfuls of water over the whole, till every limb was drenched; after which the red cloth was carefully raised, and smoothly adjusted over the body. This was lifted again upon the bier, and from thence stretched upon the pile, with the head towards the river. Abundance of fuel was heaped above and around, so as entirely to hide it, and the whole encompassed with dry brushwood, that might kindle at once, when the flame should be applied. But a long and furious altercation ensued at this critical juncture; the boatman who had furnished the wood, sitting down by the cocoa-nut shells, from which the fire was to be taken, positively refused to let the ceremony proceed till he had received payment for the materials. His demand was two rupees (four shillings), which being deemed too much by the party, they strenuously resisted, but in vain; the fellow would not move till the money was in his gripe. The nearest kinsman then tying about his loins the remnants of cloth that had been rent from the shroud of the corpse, stood prepared to do the last office of affection for the deceased. A quantity of ghee (Indian butter), resembling thick oil, being poured upon the faggots, to make them burn more fiercely, this person walked six times round the pile, and

applied a brushwood torch to it in three or four places, and soon the heap was in a blaze. He then stepped into the river, and falling prostrate towards the corpse, with his feet in the water and his body along the sand, he set up a howling lamentation, which was accompanied by the hard din of several conch shells, blown by people that stood near the funeral pyre, for about a minute. After this he rose up, and carefully superintended the process of cremation. The utmost pains were taken that every part of the body, and every fragment of wood, should be reduced to ashes. Some of the larger joints, however, remained. When the fire was nearly extinct, the chief mourner and his relatives threw water from the Ganges upon the embers, from cocoanut shells, till the heap was saturated. One large log having nearly escaped the flames, he flung it into the river, and followed its course, throwing water upon it with both his hands, till, having reached the main current, it was quickly borne away. All the relics of the pile, wood and bones, were afterwards cast into the same sacred depository; and the ground on which the holocaust had been made, was washed perfectly clean from every trace of defilement. When all was over, the relatives retired from the spot, with much apparent solemnity, and the spectators quietly dispersed. Several Brahmins were present, but took no part in the performance of the rite.

July 12. Within a few yards of the river, on our left, stood one of those horrid figures called a *yogee*—an Indian saint—a gentleman-beggar, who had placed himself in a certain attitude, from which he had vowed never to swerve during the remainder of his life, but spend his existence in mental abstraction. He appeared on a platform of earth, raised about eighteen inches from the ground. At one end of this mound (which might be seven feet long by five broad) were erected two bamboos, seven or eight feet high, and sufficiently apart for him to stand between them. At elbow-height a broad board was placed across from the one bamboo to the other; and upon the middle of this another piece of plank, two feet long by five inches wide, was fixed, sloping upwards from him. He, therefore, standing on the platform, and resting his arms upon the cross-bar, held with his hands on each side of the upright sloping board. He seemed to press equally on either foot, leaning a little forward, with his face turned rather aside, and raised towards the sun. His

personal appearance was squalid and miserable. His body was daubed all over with blue mud; his hair—long, matted, discolored to a yellowish brown with exposure—dangled in all directions. His beard was bushy and black, and the rest of his face so disfigured with hair that it might be said to be all beard. Not the slightest motion in one of his limbs, nor in a muscle of his countenance, was perceptible. He was altogether without clothing, except a slip of brown stuff about the loins. He wore the coita, or sacred thread, indicating that he was a Brahmin. Night and day, it is understood, the wretched sufferer (if, indeed, his state can be called one of suffering) maintains, without any variation, this paralyzing position. However, at the contrary end of the platform are four upright bamboos, with a mat suspended upon them, forming such a rude canopy as the Hindoos often sleep under; and at a short distance there is another shelter of the same kind; so that it is not improbable the crafty mendicant (like many of that fraternity in all countries, who live by their miseries, but know how to relax from them at due seasons), occasionally at least, takes the liberty to slip out of his pillory, and enjoy a restorative nap, under the darkness of night. It may be a question whether he is most a dupe to his own fanaticism, or a deceiver of the credulity of others, on whose charitable contributions he subsists. After all, it may be no great penance for an idle fellow to loll, day and night, in a wooden frame, especially if he be untroubled with thought—which Hindoo abstraction necessarily implies—and which, without a quibble, is nothing at all if it be *not* nothing at *all*, requiring the utter absorption of every faculty and feeling—the consummation of felicity to which Brahma and Budhu alone, of all the three hundred and thirty millions of gods of India, have attained; with the ineffable privilege of drawing their true followers into the same beatitude of stupefaction.

July 14. A funeral by water, at which we were present to-day, may be recorded, in contrast with the funeral by fire already described. Perceiving a small company of persons, carrying a corpse among them, on the shore, we landed from our pinnace. The body, shrouded with a figured shawl, which left the feet alone bare, was that of a woman. A female, who accompanied the corpse, assisted the bearers to lay it under the water, leaving the face only above the surface. After this immersion it was drawn out, and extended along the bank, with the feet close to the last ripple of the

stream. At our request, the husband uncovered the face, and showed what he had put into the mouth—a mixture of gold, silver, sugar, and ghee, to the quantity of half a tea-spoonful. This was a kind of viaticum, or passport, to the other world. The head and shoulders were then strewn over with dry grass and palm-leaves, to which the son of the deceased, a young man about twenty-two years of age, set fire with a whisp of straw; when the family and friends walked six times round the corpse, till the momentary blaze went out of itself, having done no apparent injury; a Brahmin, meanwhile, muttered something for a prayer. The young man ne standing in the river, threw water with his hands, from the sacred source, to purify his mother's remains. A boat passing by at this juncture was hailed, and lay to, whereupon the husband and son fastened to either arm of the deceased, by a yellow string, a new earthen vessel, with a narrow ne holding about two gallons each, and which had never b used for any ordinary purpose. They then took up the body, and floated it till they reached the boat, into which they got but kept their charge buoyant alongside, till they felt the motion of the mid-current. There, where the stream was deep and strong, filling both vessels with water, they let go their grasp, and instantly the whole disappeared in the gulf beneath. The son took the lead in all these transactions, the husband being a mere occasional auxiliary. Previous to the ceremony, the former had caused his head to be shaved on the spot, to purify himself for the mournful duties; yet neither he nor his father shed a tear, or seemed any more affected than were the two earthen jugs with which they sunk their nearest relative to the bottom of the river. We might be mistaken, but indifferentism, if not apathy, is the characteristic trait of Hindoo countenances on occasions the most likely to excite the deepest and strongest emotions in human hearts, however hardened or disciplined they may be by brute habit or vain philosophy.

July 17. We anchored off Benares in the evening. This city has long been celebrated as the seat of Brahminical learning and Hindoo superstition. It is of vast extent, and corresponding wealth and magnificence, combined with the usual proportion of poverty, filth, and wretchedness, as may be judged when we state that, according to a census taken in 1803, there were twelve thousand stone and brick houses, sixteen thousand mud-walled ones, and a population of five

hundred and eighty-two thousand souls. This number was exclusive of the retinue and attendants of three resident Mogul princes and several foreigners of distinction, who had large establishments. After a lapse of twenty-three years, all these estimates must be increased considerably; and the inhabitants of Benares may now be taken at six hundred and fifty thousand. Approaching the city from the river, the greater part of it is seen at once, being built on a moderate slope, across which it forms a crescent. The cliffs which front the shore, being thirty feet in elevation, give no mean eminence, amidst a land of dead levels, to ground regularly rising beyond them, and covered with buildings, among which are many public edifices, of imperial bulk, and singu- [illegible] splendid architecture. The famous mosque of Aureng- [illegible] erected on the site of a demolished Hindoo temple, is [illegible] most conspicuous, being two hundred and ten feet to the top of the dome; its two minarets, of vast height and slender diameter, first strike the eye in the distance, and, whatever objects beside attract it for a while, to these it returns with unsatisfied admiration. Wishing to proceed to Allahabad (the extent of our present expedition) we staid only two days at Benares, lodging at night in our pinnace, but otherwise availing ourselves of the kindness of the missionary of our Society here, Mr. Adams, who, with his excellent wife, showed us very acceptable attentions.

Aug. 2. At Allahabad, seventy miles from Benares, having letters of introduction, we were politely received by judge Colville and other gentlemen. This city stands at the confluence of the Ganges and the Jumna, and is regarded as one of the holiest of all the holy places of Hindoo resort, on account of the virtues of its double stream. By some it is deemed so privileged a spot, that whoever dies here may be surely reckoned to have gone to Paradise. From time immemorial, therefore, devotees have been wont to come hither at the festivals, for that very purpose, who, that they might not fail, in the first step at least, took the shortest road out of this world. To that end an earthen vessel, filled with sand, was fastened to each foot of the voluntary victim, who, being placed on the gunwale of a boat, was rowed to a particular point in the main channel of the united rivers, and there thrown overboard. Of course he sunk immediately. Several Brahmins were wont to attend this solemnity, for such it was considered; and they,

and an old woman who kept the boat used on such occasions, made no small gain by the delusion, which, therefore, they were anxious to keep up as long as possible. When the present upright and intelligent British judge came to office here, he prohibited the Brahmins from making any processions in such cases, and the old woman from hiring musicians to attend in her boat, when miserable fanatics were predisposed to destroy themselves. This broke up the murderous custom; the Brahmins were enraged, but could not help themselves; while the female Charon, whose business it was to ferry souls about to be disembodied upon this day-light branch of the Styx, raised a piteous clamor about the loss of her occupation, saying (in substance), with the spectre that appeared to Burns—

> "Folk maun do something for their bread,
> An' sae maun Death;"

pleading, moreover, that people had a right to drown themselves whenever they pleased, as their fathers had done before them. The judge plainly replied, that if *they* thought fit to go and drown themselves, they might do so for aught that his ordinance included, but if the old woman chose to help them she must take the consequences. Not soon appeased, away she went to Benares, and laid her grievance before the supreme court; but, not obtaining the justice which she wanted there, she returned chagrined and disappointed. Since then, the practice has ceased altogether; and not the smallest commotion has arisen among the natives from this resolute interference with their evil superstition.

In one of the temples, here, we found a living god—a great brown baboon, who appeared very little aware of the dignity of his state, and quite as regardless of the profane honors that were paid him. Several men were seated on the pavement, before him, bowing down, beating drums, and singing songs to the disgusting beast, who, to do both parties justice, seemed quite as rational as his worshippers.

In another quarter of the city we were introduced into a subterranean temple, dedicated to an idol which we cannot name, but which is more worshipped throughout India than all the millions of other false gods put together. An ancient female led the way, with a single lamp, through a long dismal passage, about seven feet high and six wide, at the ex-

tremity of which was this sanctuary of abomination, literally a "chamber of imagery," more than a hundred and twenty feet long, and nearly half as broad. The ceiling, which was not higher than that of the passage, was supported by a very great number of square stone pillars, in rows, forming various dreary aisles, through which the glimmer of the lonely lamp, casting strange black shades from all the stationary objects, as we passed along, made darkness visible, and peopled it with flitting phantoms. Multitudes of images, some without heads, others without bodies, and others, again, mutilated in various ways (all equally good, and all as good as new), were discoverable in recesses of the walls, and on the floor, in the spaces between the columns; they were of the usual sizes and shapes, standing, sitting, and lying. At length the sibyl brought us to a place where there was nothing to be seen but the forms of two human feet, cut upon a flat stone. Here she set down her lamp, and, squatting herself upon her heels, by certain very significant motions gave us to understand that here she expected to receive a gratuity for having shown us the rarities of her dungeon-temple. Half a rupee brought a smile over her gaunt countenance, which certainly made her appear the most beautiful object among all that she exhibited. In one corner of this noisome, dark, and filthy den, she pointed out to us an "immortal tree." It was a biforked stump, and actually had upon it a few young and tender shoots. This also was a god; but, god or tree, that it could live and grow in such an atmosphere, was beyond our strength of faith to receive; and we were afterwards assured that when one stock decays, or ceases to germinate, another is substituted; and this change—though the roots of the incumbent are daily watered, to keep up the semblance of vegetable life—takes place not much seldomer than once a year. The information was confirmed by the suspicious appearance of a castaway stump, of the kind, which we happened to spy in another part of the temple. This is a place of great resort, being antiquated also beyond the memory of man; free ingress is allowed to the natives by the British government. The Mahommedans, it is said, levied a very productive tax on admissions to it.

Some idea of the prodigious multitude of pilgrims, that annually visit this holy city, may be formed from the circumstance that there are four hundred barbers in it, who are

supported, principally, by shaving the heads of bathers in the sacred waters of the Jumna and the Ganges; such purification being indispensable before venturing upon an ablution which is supposed to reach the very soul, and cleanse it from all defilement. A small tax is levied by the British government on each of these strangers; and, at festival-times, the office where it is received, and licenses to bathe are issued, is thronged with eager applicants, who grudge no labor, suffering, or expense, that they may obtain heaven by such means as are here required for the purchase of it.

Aug. 12. On our return to Benares, we were in time to witness the most superb procession which we have yet seen in India. There were in it twelve elephants, richly caparisoned, each carrying four men; also six camels, finely bedizened and mounted; after which came many horses, not less sumptuously appointed, some having riders, and others being led. Bands of musicians, with a posse of attendants and gazers, accompanied this truly Oriental spectacle. On inquiring the occasion, we were informed that it was in honor of a Mahommedan festival, and given by a widow of that profession, who had lived on loose terms with a wealthy European, over whom she had exercised such influence, that, at his death, he left her nearly the whole of his immense property.

Among other temples, in the city and neighborhood, which we visited, was a famous one of Doorga. The image of the goddess is nothing more than a small medallion of a female face, of a gold color, fixed in the wall, ornamented round about with tinsel, and having a lamp on one side. Two Brahmins, seated near this representation, were receiving and offering the gifts of the people, which were merely chaplets, or handfuls of white flowers, or green foliage. These were thrown down upon the ground. Many persons were coming and going, some of whom prostrated themselves before venturing within the door. In the outer court a sacred bull was couched at his ease, chewing the cud; but, though he lay directly in the way, none ventured to disturb his rumination. The precincts of this temple are more lively than such places usually are, on account of the number and activity of the monkeys which frequent them, and which are said to have first flocked hither when the temple was opened—a circumstance which the superstitious builders would naturally interpret into a happy omen. There are

several large and ancient trees, at hand, some of which, with their foliage, overshadow the walls. On the branches of these, on the roof of the edifice, and on the top of the surrounding piazzas, multitudes of these impertinent animals, tame, quite at home, and conscious of their perfect impunity, are to be seen playing their tricks, up and down, here, there, and every where. Some of the elder and graver ones were lounging on the companion-places, watching the gambols of their fraternity above, but, with more interest (from selfish but laudable motives), the less exhilarating mummeries of those who, to them, might appear kinsfolks below—the priests and the votaries of Doorga; for many of the latter, after presenting flowers and leaves to the goddess, threw offerings, more savory and not less acceptable (sweetmeats), to the monkeys in her train. The habits of the females, in nursing their cubs, were very amusing, and as these chartered denizens of the sacred domain are fearlessly familiar, we might approach near enough distinctly to observe their actions. Some of them had young ones, not more than a few days' old, others were training up their progeny, through all the stages of adolescence, up to monkey's estate., The dams were exceedingly vigilant and affectionate in performing their duties, and kept their little ones generally within reach of their hand, and always of their eye. While swinging about on the boughs of the trees, or scampering along the walls, if a giddy thing attempted to get too far from her, the dam darted forth her paw, caught it by the tail, or, if the tail slipped through her fingers, laid hold of a leg, and gently pulled the truant back. On any alarm, or disturbance, she huddled it instantaneously to her breast; the little one seized the teat in its mouth, clasped its arms and legs round her body, and remained closely attached, while she ran up the trunk of a tree, or sought security on the extremity of a branch. Frequently the cubs mounted on their mother's shoulders, back again, frisked or lay down, at a growl, a beck, or a grin—for she seemed to rule by a set of nursery-signals, well understood.

Some of the women in Benares are inveterate shrews; such, no doubt, there may be elsewhere, but here we have particularly remarked it. The tongue, however, is the main weapon (for they rarely come to blows), and fearfully expert are they in using it, for the annoyance not of their antagonists only, but of all who have the misfortune to come within

"the wind of such commotion." Downright scolding-matches are kept up for hours in the market-places, among those who deal in commodities there. If domestic or other business call off one of the combatants before the affair is duly settled, she coolly thrusts her shoe under her basket, and leaves both on the spot, to signify that she is not yet satisfied. Immediately upon her return, the lady takes up her shoe and her argument, and begins where she broke off, nor ever ceases till she has exhausted her spleen, her strength, and her vocabulary of foul phrases, or obtained from the object of her vengeance the satisfaction required.

But the sex here, as might be expected, have a passion far more universal than the love of termagancy—the love of finery. Fashion can make any thing beautiful or becoming in the eyes of its votaries; otherwise, one would think that the preposterous rings, and other appendages, which many of the females attach to their noses—to say nothing of pendants to the ear, like clock-weights, or garniture going all round it, like the numerals on a dial-plate—would be deemed disfigurements rather than embellishments of genuine loveliness; but here such outrages upon nature are so common as scarcely to appear such, after a little familiarity with them. Besides these, the women wear as many gold, silver, or copper rings, as they can afford, upon their wrists and arms, up to the shoulders. A metal knob, suspended by a string, and dangling to and fro as they walk, is also a favorite ornament. Their breasts and arms are tatooed, after the manner of the South Sea Islanders, with curious if not seemly devices, which are often well executed. The hair is generally divided upon the forehead, where a red line is drawn, besides the mark of caste down the nose, and some fanciful patch of coloring above. The lower limbs are not less loaded than the upper with manacles of fashion; ponderous links of which are placed round the ancles, and lesser ones upon the great toes; the latter rising in a conical form to the height of an inch and more. Their heads being generally covered with cloth of some kind, the mode of wearing the mass of hair is not much apparent; but many tie it in a knot behind. One of the finishing touches of beauty is to blacken the eyelids and lashes, which to us appeared the last mockery of ugliness, defacing countenances sufficiently disagreeable before. The men often wear necklaces and strings of beads, which they employ to keep the reckoning

of their prayers and ejaculations at their devotions: but they seldom employ anv other fopperies, and never tatoo their bodies.

CHAPTER XLV.

Departure from Benares—Farm-establishment—Monument at Patna—Boat Swamped—Hot Springs near Monghir—Singular Superstition—An Entertainment—Worship of Working-tools—Riding on Elephants—Sagacity of those Animals—Hindoo and Mahommedan Oaths—Indifference of Criminals to the Sentences passed on them—Infanticide—A great Piece of Ordnance—The Adjutant-crane—Festival of Doorga—The Bull-god—Tongue-boring—Worship of a black Stone.

Aug. 31. We left Benares on the 24th, and having moored off Dega, near Dinapore, for the night of this date, we took the opportunity of visiting the farm of Messrs. Howell and Son—an establishment so thoroughly English in character, that there was scarcely any thing in our own country of which we were not reminded by some counterpart or other on the spot. Here are extensive flower and kitchen-gardens, in which most of our native fruits and vegetables are carefully cultivated. In one part stands a large open building, with a tank full of water, on which a great number of teals, young and old, were sailing to and fro; in another a spacious piggery, where multitudes of hogs were wallowing in all the luxury of indolence and plenty; the beautiful birds and the gross swine being alike pampered, according to their habits, for the market and the table. A third and fourth arrangement consisted of stables and yards for horned cattle and horses, of each of which were many valuable ones. A fifth inclosure presented a deer-park; fish-ponds, abundantly stored, and menageries for a great diversity of fowls, were likewise included in the round of accommodations; on the entrance to which might indeed have been inscribed the old road-side-inn motto, "Good entertainment for man and beast." Besides these, there was what might be called the "victualling-office," a convenient building for curing beef and pork; also a well-furnished store-room for pickles and preserves; a cotton-warehouse; a shop for all kinds of European articles, including jewellery, glass, stationary, &c. &c., splendidly displayed. In suitable places we observed sheds for carpentry,

turnery, and smiths' work; a metal-foundry, and a tan-yard; the bark used in the latter being from a tree of this country. In fact, this polytechnical establishment comprehends the means for carrying on every ordinary trade, and for supplying every peculiar want which foreigners here must feel in a land so different from their own. The dwelling-house of the proprietors, a very handsome edifice, stands in the centre of the premises, which are a mile in circuit.

Sept. 1. At Patna, among other objects that attracted our attention, we were particularly struck, in the foreign burying-ground, with the appearance of a monument in commemoration of the massacre, in cold blood, of two hundred European prisoners at this place, in the year 1763, by a German adventurer, then in the service of Meer Cossim. On a square pedestal stands a stately column, fifty feet in height, ornamented with five fillets, which project considerably from the shaft, and having a well-executed capital. There is no inscription; but he who asks why this stone has been raised may find thousands of voices to answer, in words which will probably outlast the pillar itself.

Sept. 3. We reached Monghir by sunset. The current being very strong and rapid off the old fort here, the boat which towed our pinnace across the river came under the lee side of her, and was instantly sunk with five or six of her crew. Happily, however, they all got on board without injury, and the boat was afterwards recovered. Thus again hath the good hand of our God been upon us, to ward off danger, ever near, yet always kept at sufficient distance not to harm us.

Near Monghir is a famous hot spring, called *Seeta Koond*, from the act of a Hindoo goddess, who being accused by her husband of infidelity, absolved herself by offering to take an oath of her innocence, and as a pledge of its truth, giving him the choice, whether a hot spring or a cold one should spout forth on the spot. He, being of a cold temperament, chose the former; and no sooner had his wife sworn, than up bubbled this fountain, which a hundred ages had not been able to cool. The water is limpid and tasteless, and esteemed so pure that it is not only sought for drinking, at table, by the better classes of inhabitants, but stored for voyages, under the idea that it will keep better than any other. We found the temperature at 132°, but it varies in different parts of the well, which is inclosed in a brick cis-

tern, thirty-four feet in length by twenty-nine in breadth, having steps to the bottom, which appears to be from five to six feet in depth.

Sept. 12. At Burhampore, the Mahommedans (as indeed throughout India) are childishly superstitious, and their belief in the potency of charms and witchcraft equals any thing among the pagans of the South Sea and Sandwich Islands. Here they practise a singular kind of ordeal. There is a tradition that, at some remote period, four righteous kings reigned in India at the same time, who coined rupees, of a particular die. These are now become exceedingly rare and precious, for their virtue rather than their value, the royal saints having bequeathed their personal holiness to these their silver representatives. When a theft, or other public offence, has been committed, and several individuals are suspected, in order to find out the real criminal one of these sacred-rupees is put into the balance against its exact weight of rice; and that quantity of the grain being delivered to each of the persons on test, he is required to put it into his mouth. Those who are innocent, it is said, will return it well masticated and moistened with saliva; but from the lips of the guilty it will come out in dry powder. Instances of the success of this ingenious experiment have been mentioned to us, which there is small reason to question, since the very fear of detection may so effectually parch the tongue and palate, as to answer the general purpose, with a timid and superstitious people.

Sept. 14. We dined with the nawaub (nabob) of Moorshedabad, in company with most of the distinguished Europeans, civil and military, at this station. The entertainment was exceedingly sumptuous and profuse. We were first received in an open tent, in front of which pantomimes and dances were exhibited; afterwards the nawaub, a youth about sixteen years of age, led the way into the palace, and, though he ate nothing himself, sat at the head of the principal table, in a dress of the most splendid costume, brilliantly adorned with diamonds and pearls, in long chains and knots, among which an emerald, of extraordinary size and beauty, was remarkable. The feast was set out in several rooms, all of which were crowded with guests, and the great officers of the prince's court. In the evening there were illuminations and fire-works, on a scale of magnificence which we had never seen or imagined. These, which were exhibited

on the river and its banks, consisted not of unmeaning displays of flame and light, but they very picturesquely (we might say very poetically) represented battles, sieges, and sea-fights, with a measure of grandeur and terror, amidst surrounding darkness, which powerfully affected spectators like ourselves, to whom the mimic belligerency appeared at once novel and real. In retiring, the nawaub, who stood at one extremity of a handsome apartment to take leave of his guests, presented, with his own hands, a curious necklace of silver wire to each lady, as she went out, and put a small quantity of attar of roses upon her handkerchief. Similar necklaces were thrown, by his Highness, over the heads of several of the gentlemen, among whom the deputation were thus honored.

Sept. 15. A blacksmith, who had been employed yesterday, on the mission premises, fetched away his tools this morning for the purpose of worshipping them, this being the day on which the Hindoos pay divine honors to the implements of their various trades: the files and hammers of the smiths, the chisels and saws of the carpenter, the diamond of the glazier, the crucible of the goldsmith, &c. &c., all become idols on this anniversary. Thus do they resemble those of old, who sacrificed to their net, and burnt incense to their drag.

Sept. 18. In traversing the city and neighborhood, to-day, we were each mounted upon an elephant, and seated in a houdah, or tent, upon its back. The motion to us was irksome, being slow, and the pace long. The caution of these animals, in passing upon any infirm or dangerous ground, is so great as even to betray timidity. They frequently cannot be prevailed upon to venture upon the slight bamboo bridges, for instance, which are common here. We had to cross a small one, over a mere ditch; but, the ends of some of the bamboos appearing, the animal hesitated, slackened its pace, and tried the strength of the support by putting first one foot upon it and then another, before it would trust its whole enormous bulk. In going over loose or boggy soil, they thrust the end of their trunk down to the bottom, to guage the depth for solid footing; and thus they stalk along, sounding their way. The beasts on which we rode were full grown, so that we seemed to look down, from a moving hill, along the flanks and over the head; but they were docile enough to be guided by the driver, astride upon the neck,

with a touch or a word, and rarely required a hint from the goad which he held in his hand. In marching through some of the narrow streets, their rounded sides nearly came in contact with the buildings. When they approached a corner, they always made a loud noise, that people or cattle might get out of the way, and no sooner was this warning heard than passengers and animals scampered off to make room, where there could be no disputing for the right of road. We must honestly add that these, our majestic bearers, were complete freebooters, seizing food, which they liked, wherever they could reach it. Not content with breaking off the branches of trees that overhung their path, and plants that grew on walls fourteen or fifteen feet high—which they easily did with their trunks—one of them laid hold of a bundle of green sugar-cane, which he drew out of a cart, and eagerly devoured it; the poor man to whom the property belonged complained loudly of the theft, but this gave no concern to the elephant, and as little to the driver. In another place, while passing a shop where grain was sold, the "lithe proboscis" was plunged, unceremoniously, into a basket, and as much as it could hold laded out into the ready mouth below, without the pilferer halting an instant. If allowed to stop for a moment or two, where there was grass, he twisted his trunk round as much as he could gather within its grasp, tore it up, roots and soil together, and, with the horny toes of his fore-feet, carefully beat away all the earth from it before he put the morsel into his mouth. The trunk, indeed, is an admirably appropriate member of the unwieldy body to which it is attached, combining strength and flexibility in an extraordinary degree; while the eye, quick and piercing, is ever on the scout, and regulates all the creature's motions. The elephant, in its domestic state, endears itself to all its acquaintance by its gentleness, sagacity, and tractable disposition. In travelling, it often carries a large leafy bough upon its trunk, with which it can drive off the teazing insects from the fore parts of its body; while with its tail, which is long and bushy, and almost as flexible as the proboscis, it keeps clear its hind-quarters.

At Moorshedabad a gentleman had a young elephant, which, being allowed to roam at large about his premises, one day entered the dining-room, where a large company were assembled. Being treated with a biscuit from one person, a piece of bread from another, and a sweetmeat from a

third, it went all round the table, levying contributions, till it came to a young gentleman who pricked the end of its proboscis with his tooth-pick. The insulted animal retired immediately, but soon returned, and raising its trunk blew out of it, full into the offender's face, thousands of ants, which it had collected from a nest hard by, whither it had repaired for the means of vengeance.

Elephants sometimes become blind, yet continue to be nearly as useful as when they could see; their surprising sagacity, their delicacy of touch, and probably of smell, amply compensating for loss of vision. An old bridge having been broken down, and a new one erected near the same site, a blind elephant was driven to the place, to try whether he would go over that which was dilapidated; but no sooner did he approach the ruin than he turned back, and nothing could induce him to proceed. Where they doubt the security of the ground, they keep their trunks nearly close to it, and thus ascertain their footing at every step. The natives value their elephants by their tails, which are long and lithe, and can be spontaneously knotted into a ring, and untied again. The estimate is made according to the perfection of the hairs on this appendage, which are like copper wire, and stand upon the opposite sides as the bristles of a brush. If an elephant, in an encounter with a tiger, has lost his tail, his worth in the market is thereby greatly reduced.

Sept. 22. Attending a court of justice, we observed the manner in which Hindoo and Mahommedan witnesses are sworn, respectively. When the Hindoo was placed at the bar, a copper vessel (copper is deemed a sacred metal), the size of a tea-saucer; was presented to him, containing some water from the sacred Ganges, and a few leaves from a sacred plant. This he held flat on the palms of both his hands all the time that he was under examination, and consequently regarded himself as swearing by Gunga—the Holy River—to the truth of all his words. Some Hindoos of the higher castes, it is said, will not take this oath under any circumstance, deeming it a profanation. The Mussulman, in like manner, held a copy of the Koran, wrapt in a cloth, which was laid upon his hands, while he answered the questions that were put to him.

The Hindoos, in general, are stupidly passive to the sentences of law passed upon them. A criminal, being condemned to be hanged on the following day, made a low sa-

laam to the judge, and coolly replied, "*Buhoot atcha*"—"very good." Another, when asked if there was any thing which he particularly wished before leaving the world, answered, "Yes; I never saw a great heap of rupees together, and of all things I should like to have that pleasure before I die." A third, when the same question was addressed to him, longed for something more substantial. He said, "Your food is much better than mine; now, before you hang me, pray give me such a good dinner as you have." The indulgence was granted, and he ate with no small appetite. A convict was informed, with due solemnity, that his punishment must be eight years of imprisonment. "*Ten*, if you please!" cried the poor fellow, anxiously. He was told again that *eight* was the judgment of the court. But he persisted in his request, crying, "No, no; ten, ten if you please!" "Why so?" demanded the judge. "Because," returned the shrewd calculator, "I am fifty years old; I shall live to be sixty; and if I am turned out of jail at the end of eight how am I to live the other two?"

The sacrifice of infants, by throwing them into the Ganges, was very common here (indeed it was so along the whole course of the sacred river) till the practice was made a capital offence, punishable with death, by the British government. A frightful outrage of this kind, not long ago, occurred near Cutwa. A woman cast her child, between three and four years old, into the Ganges, as an offering to the goddess. The little creature made its way to a raft of bamboos, that happened to be floating by, and, seizing one end of it, was drifted along, crying to its unnatural mother for help. She, perceiving from the shore the danger of her child escaping, plunged into the water, tore away its hold, broke its neck, and hurled the life-warm corpse into the middle current, which soon carried it out of her sight. A field near Cutwa, which we passed, was strewn with human skulls (a literal Golgotha), cast on shore by the floods of the river, from time to time.

In a village near this city we saw what yet appears above ground of an immense brass cannon, seventeen and a half feet long, twenty-one inches in diameter at the muzzle, and enlarging proportionately towards the breech; the calibre is six inches. On the upper surface are several large rings, and a Persian inscription, of which we have not preserved a copy. This prodigious piece of ordnance was mounted

upon a carriage of wood and iron; but a large tree has been springing up, about and underneath it, till it is no longer possible to move the cannon without destroying the plant, whose roots have completely enveloped and upheaved the lower part, and whose growth, in due time, will undoubtedly embed the whole mass. The Hindoos have deified this inert and impotent engine of destruction, having placed an idol at one extremity, which they worship. They have a tradition that when this cannon is fired the world will come to an end, and, from present appearances, it is not likely to be fired before then.

Sept. 24. One of the gigantic cranes, commonly called adjutants, from their soldier-like walk, was brought to us. The breadth, from tip to tip of the extended wings, measured not less than eleven feet; the length, from the point of the bill to the end of the tail, was four feet, including twelve inches for the bill itself; the legs, supported on three strong toes, were a yard in height. The plumage on the back was a light blue (in some specimens dark brown), on the belly white; the bill a dingy white; the iris sky-blue, and the eye quick and keen. The throat is capable of such prodigious expansion as to swallow, whole, the body of a cat, or a small dog. We tried an experiment with one of these gluttons, when it bolted, with perfect ease, the entire leg of a kid. The peculiar feature of this crane is a membranous pouch, of a reddish color, occasionally let down from the neck, which, being inflated with air, presents a cylinder fourteen or fifteen inches long, and three or four in diameter. Many small apertures, each equal to a pin's head, communicate between the windpipe and this appendage, of which the precise use is not known. The pouch is without feathers, and is generally gathered up about the neck. In very hot weather this bird is wont to soar to an invisible height in the atmosphere, for the purpose of enjoying a cooler temperature, when it seems probable that the expanded pouch enables it to maintain its buoyancy, or in some way assists in the functions of flight or respiration. The adjutant-crane is a privileged carrion-eater throughout India, preying on all kinds of offal in the streets of the most populous cities, and collecting no small part of its sustenance from the floating corpses which may be said to *people* the Ganges, the Hooghly, and the Jumna. It builds its nest in lofty trees, slightly putting a few sticks across each other, on which to deposit its

eggs. In the breeding season the female becomes so fierce that no man may approach her, except at his peril; the long bill, as an offensive weapon, being scarcely less formidable than a broad-sword in the hands of a powerful warrior—of which the following proof has been mentioned to us. A man was carrying a leg of mutton upon his head, when an adjutant-crane, too eagerly darting to seize so precious a quarry, missed its aim, and grasped the neck of the poor fellow, between the serrated mandibles of its beak, with such savage ferocity as to cut it nearly asunder, and kill him upon the spot.

Oct. 9. Being at Chinsurah, during the festival of the Doorga—the Goddess of Nature—we saw heathenism at the height of its madness. In the palace of an opulent baboo, an idol with ten arms, manufactured for the occasion at an expense of five hundred rupees, was placed in the recess of a superb apartment, used as a temple. The image, not yet having been consecrated, was said to be blind; but a small hole was left in one of the eyes, through which the divinity was supposed to enter at a particular crisis of the rites, when the orifice was immediately closed, and she was shut in; not long, however, to remain a prisoner there, for soon afterwards the idol itself was broken to pieces, and cast into the Ganges, with many others, carved for this particular festival, and by the sale of which the craftsmen make no small gain. Before the sanctuary was a spacious area, about the middle of which a stump of wood was fixed in the ground, having a notch in the top of it, wide enough to admit the necks of kids or lambs, when slain for offerings; across which there was an iron bolt to confine the animal, with the head projected, as through the loop-hole of a pillory. Beyond this was another stouter apparatus of the same kind, with an opening wide enough to secure the necks of young buffaloes. These two stakes were, in fact, "the horns of the altar," a mound of earth being raised on that side of each over which the animal was to be stretched to receive the mortal stroke. For this a tremendous knife, something like a bill-hook, four feet in length (including a short handle), and very broad, strong, and sharp, was provided. This slaughtering-place was surrounded with posts and railing, to which were bound two buffaloes, the one about two years and the other fifteen months old, also four kids and a lamb, all males. The horns of the buffaloes were painted red, and garlanded with foliage;

their bodies were successively sprinkled with water from the Ganges, and an infusion of turmeric poured upon their heads. A few green leaves were strown on the ground under their bellies, and a yellow cloth cast over their backs; after which the man who was to be executioner on the occasion lightly drew the great knife across the neck of each of the intended victims. The four kids and the lamb, one after the other, were then brought forward, and, their bodies being stretched across the earthen altar, and their necks fastened within the forked stake, each in turn was decapitated by a single blow. The moment the head fell, a Brahmin snatched it up and ran to present it to the idol. Another Brahmin took up the body, and held it while the blood flowed into a sacred copper vessel, lined with plantain-leaves. Immediately before the knife descended, at a given signal, a terrible din of gongs and drums, accompanied by a loud shout of the multitude, was raised on every hand, which continued till the head had been laid before the idol. When the five smaller animals had been despatched, a piece of the flesh of each was cut out of the carcass, and thrown into the dish that had received its blood, and the whole was set, reeking, before the shrine where the heads were. The lesser stake was then pulled up, the earthen altar repaired, and a large gourd, with a streak of red paint, was placed upon it. This was split in two, and both ends being thrown aside, seven sugar canes were, in like manner, first laid upon the altar, and each cut in two. These were to represent offerings of the fruits of the soil. The larger buffalo was then led within the inclosure and his neck fixed within the fork of the stronger stake; while, by means of ropes fastened to all his legs, his body was drawn out, and held down upon the earthen mound, or altar. The sacrificer, a blacksmith, a man of mighty bone and muscle, then fetched the knife, with great formality, from before the idol, where it had been laid with each of the former offerings. For a few moments he looked with intense earnestness towards the image of Doorga, as though imploring the might of her ten arms to aid his two; every eye was fixed on him, and every face expressed a strange solicitude for the sequel, as the canon law, in such case, requires that the head of the victim shall fall under one blow; for, if this be not effected, the omen would be deemed most unfortunate, and the sacrificer would be driven away with scorn and cursing from the place. The blacksmith, however, on this occasion

failed not; having deliberately taken aim and lifted the terrible instrument, one moment we saw it gleaming through the air, and the next it was crimsoned and reeking with blood from the slain beast; the head of which was immediately caught up and presented to the idol. Meanwhile the people shouted and danced—hugged in their arms, and crowned with a chaplet of leaves, the brawny slaughterman, as a benefactor of their country. Presently, however, a grand struggle took place for the body of the buffalo, which was dragged away by the strongest party in triumph, as lawful spoil. The second bullock was beheaded with the same good luck; but the body of this was seized by a number of women, who fought with Amazonian fury for the possession of it. Many men and boys afterwards pressed forward to dip their hands in the blood, as it lay in pools on the ground, marking with it their temples, and various parts of their bodies. A lighted lamp was then placed on the head of each of the victims, and one of the Brahmins began to mutter over it his prayers, or incantations; but we were not allowed to see or hear any more of the ceremony. On the evening of the following day all the idols prepared for this anniversary were brought down to the river, embarked on a platform between two boats, from which, with great pomp of music and pageantry they were plunged into the stream. We were told that, the spirits of the gods being supposed to have gone out of the images, they were regarded as dead carcasses, and instead of being worshipped, were spurned and execrated by the people, who, both on land and water, indulged themselves in the most abominable excesses.

At Chinsurah, also, there is a famous place of resort, called *Saraishortollah*, or the residence of the Bull-god. This is a square area, on which, beneath the umbrage of one vast banyan-tree, stand several temples, dedicated to different popular idols, to accommodate all classes of comers. Here many self-inflicted or self-chosen cruelties are practised, by those who thus hope to merit a place in the Hindoo heaven. A favorite penance is to have the tongue bored through with a large iron spike. A blacksmith is the operator, who is said to be very skilful both in driving a nail and driving a bargain. It sometimes happens that the candidates for this piece of service at his hands are so numerous and impatient that they are obliged to submit to be arranged in order as they arrive, and wait till each in his turn can be gratified with a wound

in the unruly member, which they use, meanwhile, with no small eloquence, to induce him to hasten to their relief, and, when he is come, to get the business done as cheaply as they can. The shrewd knave, however, is wise enough to take his time, and extort a larger or a smaller fee, according to the number, rank, or fanaticism of his customers.

The principal object of veneration is a large, unshapen block of black stone, in one of the temples under the tree, which thousands come from the remotest provinces of the peninsula to worship. The tradition runs, that the proprietor dreamed that, if he would search in such a part of the bed of the river, he would find just such a stone. Straightway, next morning, he went to the spot, and found the identical block which had been shown him in his sleep, and which, of course, could be no other than a god; so a god he made it, and invited whoever pleased to pay their devotions to it, provided they first paid a small tax to himself. Thus are these people deluded by the basest and shallowest artifices of profligate and mercenary men.

CHAPTER XLVI.

Deputation sail for Madras—Arrival at Vizagapatam—Dr. Bell's School-system—Madras—Sir Thomas Monroe—Chowltries, or Caravanseras—Arcot—Pungalore—Palanquin-bearers—Guramconda—Tigers—Arrival at Cuddapah—Hindoo Villany—Festival of Cama, at Bellary—Ruins of Bejanughuir—The Cow and the Tiger—New-year Festival at Gudduck—Village-fortresses—Whirlwind at Kitoor—Christian Natives at Belgaum—Bathing of Buffaloes—Ants—Indian Gipsies.

Dec. 19. After a second residence of two months in Calcutta, we sailed this day for Madras, intending to visit the missionary stations of our Society in the south of India, as we have now done those in the north; where, so far as it was practicable, we trust that we have accomplished the benevolent purposes for which we were originally deputed. Our vessel is the Aurora, burthen five hundred tons, and teak-built.

1827. Jan. 5. We landed at Vizagapatam, where we staid three days, sojourning with the missionaries, Messrs. Gordon and Dawson, and discussing with them various important matters relative to their labors on this station.

Jan. 11. On our arrival at Madras, we found our kind missionary friends, Messrs. Taylor and Crisp, waiting to receive us, and with them we took up our abode.

Jan. 17. We have been much gratified with the general appearance, the admirable management, and we believe the efficient means for doing much good, of the Madras school, which was formerly under the care of the public-spirited Dr. Bell, and wherein he first adopted the educational system which bears his name; borrowing, indeed, some of the details from Hindoo usages, but greatly improving these, and adding others that were necessary in the instruction of children of rather a higher degree of intellect than is often to be found among the native castes here. The dwelling-house is a plain, common building; but the rooms for conducting the business of the establishment are very large and commodious; the principal one being two hundred and fifty feet in length, by fifty in width. There are, at this time, on the foundation, four hundred and sixty boys, chiefly half castes, the sons of British soldiers and native women; many of whom are orphans; and of these latter a few whose parents were English; —these are boarded, lodged, fed, clothed, and taught the rudiments of useful learning and Christian knowledge, upon Dr. Bell's plan, at an expense of about eight guineas a-head per annum. The superintendent, the Rev. Mr. Roy, showed us the premises, and answered our various inquiries with great politeness and intelligence.

Jan. 19. This morning we had the honor of an interview with the governor, sir Thomas Monroe, who of his own accord spoke with manifest pleasure of what he had already heard concerning the work of God in the South Seas, and desired to hear more at a convenient opportunity. We stated to his Excellency our purpose (with permission) to visit the missionary stations in South India; and he, in the most gracious manner, promised at once to furnish us with suitable facilities; though, having no license from the East India Directors in England, we understand that we might have been ordered forthwith to leave the country. We were afterwards entertained several times by sir Thomas Monroe, during our stay at Madras, and had great satisfaction in affording him such further information respecting the Pacific Islands as he appeared delighted to receive.

Feb. 4. In the evening we reached the *chowltries*, about half-way between Madras and Tripasore—about fifteen miles

—which completed the first stage on our journey. It is pleasing to observe the hospitable attention that is paid to the accommodation of travelling in these countries by the rich natives. Chowltries (which answer the same purposes as caravanseras in other parts of the east) are erected at convenient distances, by the road-side, which are open day and night for the reception of respectable passengers. Inferior sheds are likewise reared to shelter persons of the lower classes. Adjacent to these are water-tanks, and frequently pagodas. White pots are, in some places, suspended from the branches of trees, containing chunam (lime), which the people use with the betel-nut and cere-leaf, so commonly chewed by them. Vessels are occasionally set by the wayside, under the thick shadow of trees, containing cool water, and drinking-cups, for a temporary refreshment. Ignited ropes, also, are fastened, here and there, against a wall, at which people may light their cheroots or tobacco-pipes, which they smoke as they go along. The chowltry at which we halted was sixty feet in length by thirty in width, having an open, thatched verandah in front. Three parallel rows of arched pillars supported the ridge-tree and roof. At each end, and behind, are private apartments. The whole is well-paved with brick, and kept perfectly clean, without expense to any one who enjoys the benefit of it. These conveniences are generally built by wealthy Hindoos as sacrifices of charity, whereby future happiness is to be merited. However mistaken the motive, one cannot but commend the practice; and if what are esteemed "good works" here were all of so benevolent a description, the moral character of the people would be far better than it is,—degraded and corrupted as we see it in almost every other act of devotional service to gods, whose wrath they are incessantly endeavoring to conciliate by prodigal expenditure of wealth on crafty priests, and the most disgusting voluntary penances.

We travel in palanquins, each being provided with a set of thirteen men, palky-bearers, hired by the month at no great cost, besides coolies, or porters, to carry provisions, and other requisites. There being no inns where entertainment can be procured, travellers furnish themselves with eatables, which may be cooked at the chowltries; but, as there is seldom any furniture in these except a long stool, bedding also is a necessary article of luggage. Our palanquins were our carriages by day and our couches at night.

Feb. 5. The roads in this part of India are exceedingly bad, being little else than barren burning sand, covered with a scanty vegetation. In some places they have been flooded, to-day, so deeply that the water reached the lower part of our palanquins, and our bearers have waded up to the loins through it. Palmyra, fan-palm, and banyan-trees, however, abound, and flourish amidst universal apparent sterility. Early in the evening we were obliged to halt, that our weary bearers might rest themselves. During this day's march, one of our servants, being at a little distance before the rest, was attacked by two ruffians, who attempted to rob him, but he escaped; and, the alarm being given, a chase ensued, and the rogues were taken. One of these was immediately bound, with his hands behind his back, and well-beaten upon the spot with an old shoe, which is the greatest disgrace that a Hindoo can suffer; but our men would not punish the other, who most deserved both chastisement and contempt, because he proved to be a Brahmin, by the sacred thread which he wore. They were both, therefore, turned loose again. This incident reminded us of the importance of being upon our guard; a precaution which a traveller in India hardly thinks of now, in the well-governed districts; very few robberies by open violence being committed. At our night-quarters, therefore, we placed our palkies (palanquin-bearers) side by side round the chowltry, and lay down amidst our heathen attendants, without any fear of being injured by them, after having committed ourselves to the merciful keeping of an ever-gracious Providence.

Feb. 8. We rested at Arcot. In this neighborhood are considerable cantonments for cavalry, belonging to the East India Company. The horses are exposed to all varieties of weather, day and night, without any shelter, but the occasional covering of a blanket, in heavy rain. By this treatment the animals are much better inured to bear the changes and chances of campaigning than if they were fostered in stables; and very few, we understand, die in the seasoning. They are principally Arabians, fifteen hundred of which are annually imported to supply the demands of the army. Arcot is a native town of great antiquity, and surrounded with cocoa-nut trees. It was formerly fortified, but the works are in ruins. The inhabitants for the most part are Mahommedans, and the population of the neighborhood is immense, being estimated at nearly a million, within a circle of three

miles diameter. The famous chunam, or lime, of India, is prepared here from a peculiar kind of calcareous substance, called *conkar*, in which the valuable material is found in the form of nodules. The manufacture and traffic of this commodity is very great.

Feb. 15. At Pungalore, when we wished to proceed towards Guramconda, we found one of our head-men drunk, and four others so sick that they were incapable of further duty. We now regretted heartily (from experience which we had at Madras) having engaged our bearers by the month, instead of travelling post, or by the mile. The former may appear to be the least expensive; but to strangers the inconvenience and vexation of having to deal with people whom they cannot command or persuade, under any consideration, to be prompt or punctual in any thing they do, far overbalance any moderate pecuniary saving. It is the interest of the hired bearers to do as little labor as possible, and occupy as much time on the road. Their object and ours, therefore, being in diametrical opposition, we are involved in perpetual differences with them. When the hour of starting arrives, they have frequently to get their food, or take a nap; or one or two of them may be missing; perhaps there are no torches to be had, or no oil to supply them; it is too hot, too cold, or the distance is too far for them to venture upon in their exhausted state; with a thousand other frivolous and provoking excuses, against which reasoning is of no more avail than it would be with mosquitoes, when the wearied traveller cannot get a wink of sleep for their annoying attacks.

Feb. 16. In the evening, being on the road to Guramconda, which is a mere foot-track, winding among rocks and dells, and where a few yards of level ground can rarely be found, we were repeatedly obliged to alight from our palanquins, and walk as well as we might, or submit to be carried across swamps on the backs of our attendants. We crossed the beds of several rivers, now nearly dry, but in the rainy season, as their channels indicate, pouring impetuous torrents through the country. The miserably poor soil supports a few stunted shrubs, with here and there a patch of rice-ground.

This wilderness-region is much infested with tigers, and we were not always out of peril by the way. Mr. Bennet, accompanied by one of the palkies carrying a lighted torch, had unthinkingly walked onward, to a considerable distance

from the rest; suddenly a rustling was heard among the bushes, and a motion appeared under their foliage, which gave instant alarm of danger—and danger so near that escape seemed improbable. "Is there a tiger there?" he exclaimed. "Many tigers," was the reply of the terrified torch-bearer, who nevertheless had presence of mind to stoop down and set fire to the dry grass, which burst out quickly into fire and smoke, flaring and obscuring, at the same time, all surrounding objects. In this crisis Mr. Bennet and the man stood still, till his palanquin and attendants arrived. Providentially nothing more was seen or heard of the beast, which the palky declared he had distinctly perceived couchant, as if in the very act to spring, when, had it done so, either one or the other must inevitably have been its victim.

Feb. 21. On our arrival at Cuddapah, William Haigh, Esq. the Zillah-judge, introduced himself to us, kindly saying that he did not doubt who we were on our first appearance, as he had been expecting us in the course of the day. Other distinguished persons also welcomed us with much cordiality; among the rest, P. Brown, Esq., register of the court, a son of that eminent Christian minister and one of the genuine apostles of India, the late Rev. David Brown, of Calcutta.

The following is a dark specimen of such cases of complicated villany as now and then come—too often certainly—before the tribunals of justice in India. It was lately brought forward, and exposed in the Zillah-court at Cuddapah. A Brahmin being indebted to another Brahmin in a sum of money, payment of which had often been demanded in vain, —he to whom it was owing at length determined to act upon a custom sometimes observed here, namely, to go and live under the roof of the debtor till he could obtain his due. A woman of the same sacred caste was on a visit to the latter, at the time when the former took up his abode with him. She had been at Madras to receive some money, which, being known to the creditor, he urged his debtor to avail himself of the circumstance for means to discharge the obligation. "This woman has money," said he; "why don't you rob her, and pay me?" "I cannot do that," answered the other, "she is a guest in my house, and I do not like to use her so." But the importunity of the tempter prevailed, and the two Brahmins, too dastardly to do the deed themselves, bribed a *pariah*, a wretch of no caste, to commit the crime, with a promise of a share of the booty. Even he at first revolted

from the service, saying, "I am not in want of money at present, and I have no mind to the work." The holy men, however, persuaded him against his better feelings. Accordingly he watched his opportunity, waylaid the woman, and robbed her of her treasure, which he delivered to his employers, and claimed the wages of his iniquity. When the bulk of the spoil had been equally divided between the parties, there remained two rupees and a half, whereupon they said, "Let us not take these for ourselves, but let each sacrifice his portion of them to his own god." And they did so. Thus two proud Brahmins, who would have trodden down the hated pariah, "as mire in the streets," rather than have had any honest dealings with him, could stoop to the infamy of making him their proxy and accomplice in a conspiracy to plunder a helpless woman of their own order, and at the very time under the protection of one of her betrayers.

March 7. At Bellary, our missionary friends, Mr. Hands and others, made the time delightful as well as profitable to ourselves, and we trust that we were not merely partakers, but in some degree helpers of their joy. While we were here, the annual festival of Cama, the Hindoo Cupid, was in the course of celebration, during nine days, on one of which, that of the full moon, it closed with a variety of fantastic processions, and pantomimic sports, after sunset. The people paraded the thoroughfares in crowds, throwing a kind of red powder at one another, till all their clothes were discolored with it. Many of the grandees had temporary sheds erected in public places, under which dancing-girls, and bands of musicians, were exercising their abilities; while song and revelry were heard and seen, within, without, and on every hand. Garlands of flowers were presented to passengers in the streets, rose-water was sprinkled upon their persons, and wine and cakes were offered to them with the utmost frankness. Every where bonfires of dried cow-dung, old baskets, and other castaway things, were blazing in the open air; in the heart of each of these was planted a stake, bearing on the top, on a breadth of paper, a picture of the Cupid, which ultimately fell into the flames, and was consumed. Two gaudy cars, meanwhile, were drawn through the city, on each of which an image of the same divinity, represented as a youth caressing an infant, was mounted, and received the homage of the multitude. Blue lights and fire-works were exhibited before these idols.—Boys, dressed

as girls, were also seen dancing in the streets, to the sound of jingling, jarring, and "ear-piercing" instruments.—A man, feigning to be dead, was carried upon a bier, and represented a corpse. The intended jest was that the people might be actually deceived; the bier, therefore, was set down, first in one place, and then another, as though the body were on the way to interment, being covered with a funeral cloth, and the face only stamped with the image of death, left bare. Over this, then, while the curious spectators were gazing, the signs of re-animation suddenly appeared; the eyes opened, the lips moved, they spoke, and the dead-alive was welcomed back to the world with roars of universal merriment.

March 22. From Camilapore, a small village in the vicinity, we walked over to see the ruins of Bejanughuir; of old, one of the most famous cities of the east. It was founded in 1336, and in its glory about the year 1525, when its rajah, Kistarow Nurputtee, subdued the whole of the Carnatic up to Nirbudda. He is recorded to have had nine *lacs* of cavalry, and twenty *lacs* of infantry (ninety thousand of the one, and two hundred thousand of the other). The third in succession from him, Burra Ram Row, having insulted the ambassadors of the Mussulman princes, his neighbors, they united their forces, marched against him, vanquished and beheaded him; after which they gave the city up to plunder and destruction, in 1564. The booty was immense, and their armies remained three years upon the spot, demolishing palaces, temples, and dwellings of every description. The modern city is comparatively insignificant. The subsequent possession of it, with a greater or lesser extent of adjacent territory, has been in the hands of various native princes. The present nominal rajah is a boy, not more than three years old.

On reaching the site, we crossed an ancient embankment, once strongly fortified, beyond which the ruins are scattered in dreary magnificence over a vast plot of undulated ground, the inequality of which gives extraordinary relief and effect to their dismantled forms—intermingled, as they are, with enormous piles of sienite rocks, or mouldering upon the crests of imperishable foundations, of the same material, which their structures were intended by the builders to rival in durability. Among the prodigious remains of dilapidated palaces, we remarked a peculiar range of buildings, said to

have been elephant-stables, over each of which, eleven in number, there is a distinct dome. Pagodas, of various sizes and different orders of architecture, appear on every side. One of these attracted our special attention; it is a stone inclosure without a roof, wherein is a Hindoo idol of great curiosity,—being a colossal image of the lion-god; a human figure having a lion's head, with a richly ornamented conical crown upon it. This statue is admirably executed, of fine symmetry, and indicative of vast muscular strength: it is, however, much mutilated; both the arms and legs have been broken off. Though in a sitting posture, the height is nearly eighteen feet, the girth about the waist nineteen, and the breadth across the shoulders ten. Behind its back a serpent (the cobra capella), proportionately large, rises upon its tail, and speads its hood as a canopy over the idol, above which are seen six additional heads, belonging to the snake. This group is inclosed within a concave recess, supported by two pillars; both the shafts and the arch are lavishly adorned with emblematical devices. The whole has been sculptured from one solid and exceedingly hard mass of sienite, in its native bed, upon the spot.

Colonel Bowles informed us that when his regiment was quartered here, one night he heard a very unusual disturbance in the street, in which, certainly, human beings were not the agents. On looking out of the window he perceived that a tiger, having prowled hither for prey, had just seized a calf by the neck, and was hurrying it off. The cow to which it belonged was tethered to a stake, but such was the agony and desperation of the bereaved brute, when she saw her offspring snatched from her side, that she actually broke the rope, by a sudden plunge, and pursued the savage monster, with most piteous lamentations, as though she would have rescued it by force, or perished in the conflict. Strange to tell, the tiger, finding himself so hardly beset, and alarmed, probably, by the dismal bellowing of the poor beast, dropped his prey, and escaped with all his might into the bushes. The cow stopped abruptly over her calf, stirred it with her foot, licked it with the fondest affection, went round it and round it; but in vain she endeavored to make her little one get up—it was dead.

March 28. The festival of the new year commencing with the new moon to-day, we, being at the village of Gudduck, went to the police-office (which serves for a town-

hall), where nearly the whole population was assembled, at eight o'clock in the evening. The oldest Brahmin in the place, and all the principal men, were seated upon a carpet at one end of the room. Among these was the astrologer of the district, whose business it was to read over the new almanac, or, at least, announce to the good people the most remarkable events which it foretold. After a prologue of music, singing, and dancing (as usual) by girls, the astrologer began to act his more solemn mummeries. The book was lying before him; a small quantity of rice and some betel-nuts were then poured on the ground at his feet; after which a few green leaves, and a little red powder, on a piece of paper, were brought. First he made a brief poojah, or prayer; he then mixed some of the rice with the red powder, and distributed the grains among those who sat near him. A piece of camphor was next placed on a green leaf, and, being ignited, was carried round, when all that pleased held their hands over the flame, and then folded them in the attitude of supplication. Afterwards the betel-nuts and cere-leaves were given away by him to persons on the right hand and on the left. All this was done over the new almanac; which being thereby consecrated, the astrologer began to gabble over its pages with marvellous fluency, but, apparently, with not less precision. This fools' calendar (as it was, assuredly, in many parts, though equally suited to wiser men's occasions in others), contained the usual heterogeneous prognostications, calculations, and lucubrations on the weather, the heavenly bodies, the prevailing vices, and the impending judgments, which characterize similar compositions in Christian Europe. The ceremony was concluded with another fit of music, singing, and dancing; after which, chaplets of sweet-scented flowers, sandal-wood, snuff, and plantains, were presented, as new year's gifts, to the chief inhabitants, and those strangers who happened to be there; among the rest to ourselves, with a modest expression of a hope, on the part of the astrologer, that the gentlemen would give him a cloth for a mantle.

All the population in this part of India live in villages for security; a house standing alone is scarcely to be seen. Every village, however small, has its round tower, substantially built of stone, to the height of thirty or forty feet. The entrance to this strong-hold is considerably above the ground, and in case of alarm, from the Pindarees and robbers that

infest the country, the people flee into it, taking with them their families, and most valuable chattels; then, drawing up the ladder by which they ascended, they are prepared to annoy the enemy with missiles, thrown upon their heads from the roof, or shot through holes left in the walls for that purpose. Gangs of banditti have sometimes come upon a village, by surprise, and plundered, maltreated, or murdered, all who were so unfortunate as to fall into their hands; but they have been especially infamous for torturing, with the most reckless cruelty, any who were suspected to have property concealed, to wring from them a discovery of it. These excesses, however, are much curbed, and rarely happen, since the country came under the protection of the British government. The village-fortresses are falling to decay, and the peasantry can sleep in peace, without fear of being roused, before morning, by the howls of human wolves breaking in upon their folds.

April 1. In the afternoon, while we were at Kitoor, a tree, standing near the palace of the desseye, or rajah, was suddenly assailed by the *pisache*, as the natives call it, that is, the devil; and truly by an invisible spirit it seemed to be agitated in the most violent manner, while all the air was calm around. It was, in fact, a very narrow local whirlwind, which rent the foliage and raised the dust, in a spiral column, about the tree, to a great elevation. In two minutes it was gone, and every branch and leaf remaining became as still, in the course of a few seconds, as though nothing had happened to disturb them. Such gusts are not uncommon at this season of the year, and are frequently confined in their operations to a circle of a few yards' diameter. Severe thunder-storms, with heavy rains, came on about the corresponding hours of the two following afternoons.

April 12. Our missionary friends at Belgaum having sent a native convert to meet us, with some supplies of provisions, we arrived there on the 2d inst., and were affectionately received by Messrs. Taylor and Lillie. This is a military station, and from many of the officers we experienced great civilities during our brief sojourn. Three Hindoos, the first fruits in this neighborhood, were lately baptized by Mr. Taylor, which occasioned no small consternation among their Pagan relatives. The wives of the men appeared for a while quite distracted. They brought their offspring to the door of the missionary's house, laid them down there, and

cried to him, "Here, take these children; cut their throats, or do what you will with them; their fathers have lost caste; our children will be abandoned; nobody will marry them; and what good will they do us?" Indeed, so hot a persecution was raised against the new proselytes, and so bitterly estranged were their families from them, that they were obliged to fly from their native village; two turned back to idolatry, but one of these soon repented, and again renounced it; the third continued steadfast, and has hitherto given the most satisfactory proofs of the genuineness of his conversion. At the little town of Petta there are two schools, containing thirty boys, under Christian instruction; and Mr. Taylor daily meets the adults (such as will hear him), to converse with them on things that pertain to salvation. As the Hindoo converts are not suffered to draw water from the public wells, Mr. T. has been obliged to dig one expressly for their use.

April 13. Leaving Belgaum, we journeyed on towards Goa. The climate in this part of India is very fine, and the country beautifully diversified with hill and dale, trees and streams. The thermometer this morning, at sunrise, was down at 71°, with a fresh sea-breeze blowing from the westward. The buffaloes, in all these torrid regions, are remarkably fond of water, and when they can find a river or a pool, they may be seen standing or lying in it, with their nostrils only above the surface, to allow them to breathe. Like swine, also, they love to wallow in the mire, and plaster their hides all over with fresh mud, to keep themselves cool. To-day we passed a herd of these animals, ruminating in a shallow river. A man was throwing water over the body of one of them, and rubbing down its limbs, while another stood by, so impatient to enjoy the same luxurious handling, that it would scarcely allow the drover to finish his work with the former—biting, and pawing, and moaning till its turn came.

On many trees we observe ants' nests, of great size, hanging like fruits from the branches. These are most ingeniously compacted of leaves, lapping over each other, like tiles on the roof of a house, and firmly agglutinated by matter which oozes from the bodies of the architects themselves. The nests are of an oval form, of a dark color, and as big as a man's hat. When disturbed in their airy citadels, the insect-garrisons become exceedingly fierce, and make such

annoying resistance that it is not wise either for man or monkey to meddle with them. Large ground-ants swarm every where; their habitations are really deserving the name of hills, being heaped up, in great bulk, about the roots of trees, and often crowned with many conic spires—like Alpine peaks, on a small scale.

We passed a party of Brinjaries,—a class of gipsies who act as carriers of rice, salt, &c., which they transport through the provinces on bullocks. They never locate themselves, or live in houses, but wander from place to place, with their wives, and children, and cattle, pitching or striking their tents where they can find pasture, employment, or repose, as they want one or other of these. The men carry upon their backs gaily-ornamented bags, and other finery; while the women are fond of sporting unwieldy ear-rings and bracelets. These people, in times of war, are found of great service in collecting supplies, and removing baggage, in the train of armies.

CHAPTER XLVII.

Arrival at Goa—Condition of Inhabitants—Buildings of the Inquisition—Visit to the Dungeons, &c.—Roman Catholics in India—Visit Cannonmore—Lion-ant—An Anecdote—Vengeance of an Elephant—Destruction of Tigers—Pendulous Bees' Nests—Fish fed by the Hand—Arrival at Mysore—Royal Elephant-carriage—Pagoda—Animal-fights—Colossal Bull-image—Seringapatam—Whimsical Mistake—Ants' Nests—Cameleon—Nilgherry Mountains—Boa-constrictor—Scarecrows—Civet Cats—Cape Camorin—Right and Left-hand Castes—Hindoo Covetousness.

April 16. Boats having been engaged to take us and our palanquins down the river from Assunwarra to Goa, a distance of fourteen miles, we embarked very early, reached the harbor soon after day-break, and landed at the admiral's stairs. The eldest of three brothers occupies the official house, and enjoys the honor of being admiral, under the Portuguese government here, which, however, is little encumbered with duties. Having letters of introduction to this gentleman, he received us with great courtesy, and to his countenance we were, in a considerable measure, indebted for much respect and attention shown to us by other persons of authority in Goa.

April 17. The extent of the Portuguese territory on the continent of India is about seventy miles along the coast, and twenty-three miles inland. The population is reckoned to be two hundred and seventy thousand, of which the small island of Goa comprehends seventeen thousand. The latter is two leagues in length from east to west, and half as much from north to south. The harbor, which was once the rendezvous of ships laden with all the treasures of the east, is now filling up with sand, and has little more than four fathoms of water. There are computed to be eight hundred Roman Catholic priests in the Portuguese domains; Mahommedans and Gentoos are tolerated, but not allowed to decorate their mosques or temples with external signs of what they are, nor to celebrate their respective festivals by processions in public. The proportion of professors of Christianity, Islamism, and Hindoo idolatry, we have not learnt. There is not one printing-press throughout Portuguese India; we may add, almost as a matter of course in this age of the world, that the state of knowledge, of morals, and of civil polity, must be exceedingly low.

April 18. Accompanied by signor Cypriano, secretary to the government, and Mr. Tasker, our missionary friend, we visited several churches and convents, the venerable relics of former days of Portuguese glory. On these, however, we could not look without painful historical associations, which made us feel little regret that such glory had passed away, and that such power as once had been exercised here for purposes of secular and priestly aggrandizement, by the oppression, plunder, and persecution of the unhappy people who were its subjects, was utterly, and we trust for ever, extinct. At the magnificent convent of St. Dominic, we were kindly entertained by the vicar-general. He is from Macao, and, as his features indicate, of Chinese descent; he is a middle-aged, clever, well-informed man, and of pleasant manners. Conversing respecting the late inquisition here, he expressed himself in decided terms of abhorrence of the cruelty which formerly made it infamous, and of satisfaction that such a nuisance had been abolished, frankly designating that engine of abused ecclesiastical authority an infernal thing. He had read Dr. Buchanan's Researches, and observed that with the exception of a few immaterial errors, his account of this horrible tribunal was correct. After dinner, we had much discourse respecting the several versions

of the Scriptures into Chinese and the various dialects of India and China. A copy was produced by Mr. Taylor (our missionary travelling-companion at this time) in the Portuguese language, published by the Bible Society. On noticing the name of the translator, the vicar-general asked if it were a fact that the work had been executed by that person. We assured him that he might rely upon that, as the Bible Society was under the direction of men who were incapable of imposing a forgery upon the public. The Roman Catholics present then spoke very highly of the person alluded to; and one of them emphatically remarked, that "Purgatory itself could not speak against that translation."

In the evening we went to survey, without fear of consequences, the buildings of the once-dreaded inquisition. These are of plain masonry, of various heights and irregular form, approaching to that of a parallelogram, three hundred and twenty feet on the north front, and a hundred and seventy-five at the east end. The principal entrance, facing the city cathedral, is through a large portal of stone. The doors had not only been locked, but nailed up! Signor Cypriano, however, before our arrival, had ordered them to be opened by a skilful artisan. What were our feelings on stepping within the hideous inclosure! Nothing but ruin instantly met our eyes. The roof had fallen in; the floors were every where giving way, and the walls were mouldering towards early destruction; while shrubs and creepers were growing luxuriantly upon the tottering masses, and through the ruptured battlements. The great hall had been stripped of its gloomy magnificence—a painted surface, consisting of a few triangular figures, alone remaining; while the rotten floor, overgrown with grass, felt scarcely safe to tread upon; indeed, it was with some degree of trepidation that we walked across the various apartments through which we were led, the crazy timbers and floors frequently creaking and yielding, as though they would have failed beneath our feet. Descending to the dungeons below, it was with difficulty we could make our way from one recess to another, doors, walls, and ceilings mingling their materials together in heaps of rubbish. At length we found a narrow staircase which conducted us to the principal cells—the deepest, darkest, strongest holds of this castle of Giant Despair. These were formed below the level of the ground, and consist of three rows, each containing six cells, ten feet square below, by fifteen

feet high, with arched roofs, and small, iron-barred windows, to admit a little air and less light; indeed, on first entering one of these dens, we could scarcely see each other, or distinguish the forlorn dimensions. All the doors have been removed, but it was apparent that, besides locks and bolts, two heavy wooden bars had been employed to fasten them on the outside. The cells stand in three parallel lines, having the same aspect, so that the doors of one row face the back of the row before them, preventing the possibility of communication between the prisoners confined in the one with those confined in the other. The walls are very thick. A verandah, five feet wide, supported by pillars, extends in front of each row of cells; and between the verandah and the row beyond is an area of the same breadth. At right angles with these, and at either end, are two other ranges, each containing seven distinct dungeons. One of these latter had been employed as the room for examining the miserable beings that fell into the clutches of the inquisitors, by the torture. This was indicated by a broad black stripe all about the upper part of the walls, with similar stripes extending from angle to angle, and crossing in the middle. In the roof of this apartment there is a small, square aperture, through which, it is said, the inhuman judges listened to the confessions, the groans, and shrieks of their agonized victims, while the rope and the rack stretched their limbs to dislocation, or torments more exquisite, by fire and steel, were inflicted upon them. Over these five rows of cells there have been upper stories, now dilapidated, which appear to have been of the same construction, and for the same purposes, as the lower. This place, however, viewed merely as a prison, if kept clean, might have afforded as much personal comfort as is consistent with close confinement; while, being in the centre of the other buildings, it might be said to be hermetically sealed to cut off the possibility of escape. The last *auto da fe*, or public execution of condemned persons, here, took place in 1777, from which time, till the holy office was absolutely abolished, by the interference of the British government, in 1811, the bodies of the wretches that perished within the walls of the inquisition here, either under the torture, or by direct violence, or from heart-breaking captivity, are said to have been thrown into a very deep tank, within the precincts of the dungeon-quarter. The original structure was the palace of a Mahommedan prince; afterwards

the residence of the Portuguese viceroy; then converted into a Popish "place of torment," which deserved a harder name than that of purgatory; now happily it is "a desolation and a hissing," and will be "a perpetual scorn" so long as one stone shall remain upon another, to cry out against its former priestly possessors.

The inhabitants of Goa are a motley multitude, consisting of Portuguese, Hindoos, Mahommedans, and African slaves, brought from the coast of Mozambique; with half-castes of every description that can be formed out of these, and varying in complexion through every shade between European white and Negro black. Their clothing is as piebald as their breed and their color; some going nearly naked, others half-clad, and many full-dressed, in Portuguese or English costume. The Roman Catholics in India have seven bishops, and their numbers in each diocese have been computed by the Abbè Dubois as follow:—

Under the Metropolitan, the Archbishop of Goa	500,000
Under the Archbishop of Crangamore . . .	200,000
Under the Bishop of Cochin	30,000
Under the Bishop of St. Thomè	60,000
Under the Bishop of Bombay	10,000
Under the Bishop of Pondicherry	36,000
Under the Bishop of Virapoli	80,000
	916,000

May 2. We left Goa on the 25th of April, and have been at Cannonmore since the 27th, making preparations for our journey onward towards Bangalore. The myrmeleon, or lion-ant, abounds in dry places here. It forms in the ground a sort of funnel, about an inch in diameter at the top, and sloping to three-quarters of an inch at the bottom. In this den, under a cover of loose sand or light dust, it lies in ambush, with the top of its head scarcely perceptible above the level, watching till an ant of another species, or a small insect of any kind, happens to trespass upon its preserve, when, in an instant, it involves the stranger in such a cloud of dust and sand, which it throws up, that, bewildered and confounded, it becomes an easy capture. The ruffian then seizes, kills, and drags it away into his hole, or devours it upon the spot, as we have often witnessed. This insect of

prey, fitly called the lion-ant, is about three-quarters of an inch in length, from the forceps to the abrupt tail-end. The body is oval, like that of the tick or sheep-louse, of a dirty brown color; the back raised, and marked with eight ringlets, and two lines of black dots running down it. The neck is long; the eyes are protuberant; and the forceps meet in very sharp points. These, as well as the neck, are exceedingly strong, to hold and hurry off its victims, backwards or forwards, according to its convenience. The white ants are surprisingly active and ingenious. On passing a cluster of their nests one day, by the road-side, Mr. Tyerman broke several of them up, to examine their internal structure, at the same time demolishing their peaked crests. On returning, about two hours afterwards, he found every orifice and cranny closed up again with earth, so completely as to prevent rain, or light, or any insect-invader, from entering. The bears are the most formidable enemies to these termites. We have repeatedly noticed large ant-hills which had just been stormed and depopulated by those freebooters, whose uncouth footsteps were printed all over the ruins of the destroyed cities.

A trifling anecdote has been told us here, which shows that, to make soldiers in India, and even commanders, a liberal education is not always necessary. A young native gentleman, an officer, at Cannonmore, one evening, looking at his watch to ascertain the time, found that it had stopped, he having neglected to wind it up. Anxious, however, to know what o'clock it was, and recollecting that captain B. had just constructed a very excellent sun-dial, he called for a lantern and candle, that he might see what hour it was by the new and strange chronometer of which he had heard so much.

May 5. Yesterday evening we reached Manantoddy, fifty-five miles from Cannonmore. This village is built in a situation four thousand feet above the level of the sea; consequently the climate is delightful, after travelling over the arid sands and through the sultry valleys adjacent.

Wild elephants are frequent in this neighborhood; but when they go in herds they are seldom mischievous; indeed they generally retire at the approach of man, as shy of him. On the other hand, a solitary one—one that has been expelled from the community for bad conduct—is very danger-

ous, and will sometimes attack without provocation. A short time ago an elephant that was feeding by itself was thoughtlessly shot at by a young officer, when instantly the enraged brute pursued, overtook, and, with one blow of its trunk, laid him dead on the ground. Then, after leisurely surveying the body, it first set a foot upon it; next, with its tusks, threw it into the air; and lastly, with savage deliberation, trampled over its victim's remains from head to foot, and left them so crushed upon the earth that not a whole bone was found in the skin, and the corpse was pressed as flat as a board.

Tigers also abound here. About two months ago, within a few miles of this place, a royal tigress and her two full-grown cubs were traced through the jungle to their haunt in a dense thicket. Thereupon all the brave spirits in the country, for many miles round, four hundred in number, rose in mass to attack and destroy the tremendous depredators, from whose fangs neither man nor beast could be secure, at home or abroad. Armed with spears they assembled as near the spot as it was prudent to venture. First of all they lighted fires, at small distances, all round it; and these they kept burning, night and day, till, within the circle of them, they had constructed a net of strong ropes, eight feet in height—a perfect line of circumvallation. The next step in the siege was to commence cutting down the trees and underwood, from the circumference towards the centre, where lay the concealed citadel of the enemy. At length, approaching too near to be tolerated any longer with impunity, the tigress bounded from her strong-hold, and attempted to escape, but she was received at once on the points of fifteen spears, that fixed her in a moment to the earth. Her two cubs were soon dislodged, and as speedily despatched. These animals measured ten feet each in length, from the tip of the snout to the root of the tail. Their carcasses were hung up on the branches of lofty trees, to rot in sun and wind; the people assigning as their reason for this gibbeting of the slain monsters, that their god, Samè, *likes to see such things.*

This is a land flowing with honey. The bees construct their combs in trees, and attach them to the strong branches. On one cotton-tree, hard by this village, a gentleman counted a hundred and eighty of such distinct hives, belonging to as many swarms. It might, indeed, be called a

"realm of bees," comprehending so many "towered cities," filled with the "busy hum"* of their industrious population The natives take these nests in the night-time, by making a fire under the tree; then, ascending the stem, wrapt in a thick woollen cloth, which they call a compally, when they have reached the boughs, they cut off the combs, leaving them to fall upon the ground. The honey and wax, in this district, are farmed by one man, of the government, who pays about twenty-five hundred rupees for the monopoly. The bee is a very small species, and its products, of both kinds, are deemed excellent.

May 7. Here is a famous fish-pagoda, on the banks of the river Manantoddy. It bears that name because, at the annual festival of the idol-worship in it, the pilgrims who resort hither have been in the habit, from time immemorial, of feeding the fishes in the adjacent stream with rice, which they hold in their hands in the water, and the creatures are so tame that they come in shoals, and eat the food thus presented to them. Many of the pensioners of this pious bounty are enormously fat and overgrown, but it would be impiety to kill or harm one of them, as they are held sacred.

May 9. From Manantoddy, which we left this day, the road, though excellent, lies through dense, damp, and pestiferous jungles, the abode of wild animals. In the afternoon our bearers suddenly set up the cry of "*Huttee! huttee!*"—that is, "An elephant! an elephant!" They immediately put down the palanquins, and began to shout with all their strength of lungs, in which we heartily joined them, and soon had the satisfaction to see the dreaded animal—being a solitary one—moving off into the thickest part of the copsewood. The palkies, or bearers, in general, when peril of this kind is so nigh, take care of themselves by climbing up the trees as quick as they can, leaving their employers to escape as they may. Happily (providentially, we may say), ours behaved with more courage and humanity.

May 10. Though we continued travelling all last night, we met with no further alarm or molestation. As the road approaches Mysore, the country becomes more open and cul-

* "Tower'd cities please us then,
And the busy hum of men."
MILTON'S L'ALLEGRO.

tivated; the jungles being extensively cleared, and hedge-rows, as in England, partitioning the fields. At nine o'clock this morning we reached the city, and went immediately to the house of Mr. Casamajor, the British resident, who had politely sent us a previous invitation to be his guests. From him and other gentlemen of Mysore, to whom he introduced us, we experienced those courteous attentions which, at every stage of this tour, and, we may add, of all our peregrinations, we have received from our countrymen in foreign lands. This city is of great extent, and contains nearly a hundred thousand inhabitants; having rapidly increased in wealth and importance since the rajah was liberated from bondage to Tippoo Saib, and restored by the English to his dominions as an independent prince.

May 11. At eight o'clock this morning we were gratified with an airing, in grand style, in the rajah of Mysore's elephant-carriage, by the favor of our kind host, Mr. Casamajor. This state coach is twenty-four feet long, twelve wide, and reaches twenty from the ground to the top of the canopy. The fore-wheels are six feet in diameter, and the hinder seven and a half. The body, which is octagonal, is suspended by four huge hinges, and capable of accommodating forty persons. In the centre, elevated three steps, there is a smaller car, of an oval form, with two semi-circular seats, placed vis-a-vis, for the royal family, under a splendid canopy, supported by pillars, having elegant lamps attached to them. The space within the body around this throne, as it may be called, is without seats; the prince's attendants being required to stand in his presence. Over the whole carriage there is a general awning, extended on double pillars at each angle of the octagon. The drapery is richly embellished with fringe and tassels, and the wood-work painted with the most brilliant colors, heightened by gilding. The weight cannot be less than that of ten English mail-coaches. Six large elephants, two abreast, were harnessed to this vehicle, in the manner of post-horses, with saddles and leathern traces. A lacquey was mounted upon the neck of each, who guided their motions, while a state driver sat upon a box in front, and gave general orders. The animals were very tractable, and went at the pace of about four miles an hour. After a ride of something less than that time and distance we dismounted. This carriage

is never used by the rajah, except on solemn or festive occasions.

Near the rajah's palace stands a pagoda, the lofty tower of which is crowded with images and ornaments, glittering with burnished gold. This pagoda was originally built at Seringapatam, but after the overthrow of that city the materials were brought hither piecemeal, and reconstructed. In what is called the Fort (a lesser town within the larger), there is a square, in which bull and ram, tiger and elephant, fights are occasionally exhibited to the people. At one of their animal-festivals the rajah himself takes a part in the sports of the day, and, among other exercises, shoots with the bow at a tiger, when, according to the success or failure of his aim, the fortune of the ensuing year is augured. His Highness, however, is an excellent marksman, and the last time when he tried his hand he sent the arrow right through the body of the tiger, from a distance of forty paces. Near this station is the famous Mysore Hill, which rises abruptly from the plain to an elevation of a thousand feet. On the face of this, which is sienite rock, has been carved a colossal bull, twenty-two feet high, though recumbent, as the sacred bull is always represented. Towards evening we visited Seringapatam, which stands about nine miles from Mysore. This city can be looked upon with no every-day feelings, as one of the proudest, yet most humbling, memorials of departed grandeur and empire. The names of Hyder Ali and Tippoo Saib, on the spot where their ruined palaces and their well-preserved tombs yet show where they reigned and where they rot, must awaken strange and entrancing associations in the mind accustomed to view *man* as the perpetual inhabitant of the world, while *men* are its ever-changing guests, coming and going, even as the moments which make up existence come and go, in that uninterrupted succession which constitutes time. This city is now become so unhealthy that nearly all the British have forsaken it; the cause of this nuisance seems not to have been clearly ascertained. It was intimated to us that intemperate habits, more than the locality or the atmosphere, were formerly the worst enemies of European life here.

June 11. On our way from Bangalore, through Durmanporry, we passed the night in a village, Bungalore, our bearers requiring rest. Having ordered a curry—a fowl dressed with rice—to be prepared, we waited a couple of hours with

as much patience as could well be expected from persons who had tasted nothing since daybreak—when at length, to our no small surprise and chagrin, the cook brought us a piece of *charcoal.* On explanation, it was found that, not knowing the right pronunciation of the word, we had used one which signified the last thing to which hungry men would look for nourishment. Blunders of this kind often occur. At length we made ourselves unequivocally understood, by signs which cannot be mistaken in any country; and, after waiting three hours longer, the curry was brought, and we were well content.

June 14. At Salem, Mr. Cockburn, the collector and magistrate (who in many things showed us great kindness), ordered five of his servants to break up a white-ants' nest, to satisfy our curiosity respecting these admirable structures, which every where abound in India. Though this was not one of the largest, being only twelve feet in circuit, and about a yard deep, it occupied the workmen two hours to accomplish the disruption. Five exterior openings, from two to four inches in diameter, let downwards into the heart of the insect-city. From these, numerous ducts branched out in all directions, like veins from arteries; apparently without reference to any regular plan. At the depth mentioned, the main roads terminated, the soil below being loose sand. In every part connecting with these means of intercourse were large cavities; some of which might have contained a child's head, others were long and oval. These were filled with cells, composed of materials very different from the soil, being of a brown color, light and spungy, like the substance which grows on the stems and decayed stumps of trees. These systems of cells were all hemispherical above, and somewhat concave below, and corresponding in shape and size with the cavity in which each was placed. They were constructed with great exactness, floor above floor, with sufficient spaces between to allow the ants to pass and cross freely, when they met in the same avenue. The cells in each cavity communicated with one another, by small holes, either round or irregular. These were for the reception of the eggs, and the accommodation of the young ants, of which, in this commonwealth, there were some hundreds of thousands, in the different stages of growth. Our workmen were very careful to examine each hollow, as it was opened, in order to discover a queen-ant. Near the

bottom, one of these was found, lying motionless on a shelf, surrounded by multitudes of her progeny. She was a young one, about the size of a child's fore-finger. A larger and older specimen of this "sex of queens," nearly four inches long, was soon afterwards made prisoner. The queen-ant is a most singular insect, having no resemblance to her subjects, except the head, to which a body is attached of a cylindrical form, cream-colored, with darker spots and marked with four longitudinal stripes, half an inch long, and equidistant. Every two or three seconds she protruded eggs, which her attendants carried off as quickly to deposit in their respective cells. The insect has no legs, the rudiments of such which appear being altogether impotent for locomotion. Through the long laboratory of her body, there was a continual undulation from head to tail, which seemed necessary to the delivery of her eggs. The latter were very small, and had the appearance of transparent jelly. We computed that thirty thousand of these might be produced in twenty-four hours. The operations and power of mischief of these ants (termites) are very remarkable, scarcely any substance being proof against their corrosive secretions. Mr. Cockburn told us that on leaving his house, on one occasion, his butler placed a number of tumblers and other glasses on a shelf. On his return, five months afterwards, all these were found covered with earth, brought by termites, and so disposed as to form innumerable covered ways along the sides of the glasses; the surfaces of which, when this incrustation was removed, were found to be grooved with various lines by the little creatures: whether by mechanical attrition or corrosive secretions may be doubtful. By the latter, most probably; and the fact seems to be established by the testimony of captain Jones (who sailed with Mr. Bennet from Cape Town in 1829), who had seen glasses on which the slime of the termite had been left for a considerable time, marked in the same manner, as by the point of an engraver's burin.

June 15. A chameleon was brought to us. It had been in confinement for two months, tied to a stick, about which it clung by the feet and tail, and remained, day and night, without motion (except of its eyes) and without food. From the snout to the tip of the tail it measured fifteen inches, of which the head and body were only seven. The general form was that of a lizard, but this varies exceedingly under different circumstances. When frightened, the little crea-

ture swells out the abdomen, curves the back, and seems full of flesh; at ordinary times meagre and ill-favored. The legs and thighs are of equal thickness. Over each eye is an elevated circular ridge; from the back of the head a similar excrescence rises, and extends about an inch, like a hood, from the temples over the neck. The eye is a surprising structure, and in constant motion. The socket is a cone, half an inch in diameter at the base, and nearly half an inch high; in the centre of which the eye is placed, the size of a large pin-head, very bright and lively, surrounded by an iris, which has sometimes the appearance of a minute convex lens, set in a ring of the purest gold. This formation gives the animal the power of seeing as well behind as before, both upwards and downwards; and the eyes, which are continually turning about, have the singular faculty of looking, at the same time, in contrary directions. The mouth, which reaches the whole length backward of the head, is constantly shut, and so close that a mere line intimates its situation. From the chin, a serrated white fleshy substance, the eighth of an inch wide, extends downwards under the belly, narrowing as it lengthens. The legs are three inches long, with a joint: the feet are divided into two lobes; the one stands inward, which in the fore-feet terminates in three sharp claws, the outer having but two; these are reversed on the hinder feet. The soles of all four are soft and flabby, their whole construction being adapted to climbing and adhering to branches of trees. The tail is numerously-jointed, and equally suited to winding round, and holding by, similar perches. The change of color with the chameleon is not entirely fabulous. It sometimes appears of a vivid green, mottled with large white spots; from which it occasionally turns to a deep chocolate—almost black, when the spots nearly disappear. These, with the intermediate shades, are the only hues which we have seen our chameleon assume, after keeping it five weeks. During this period, to our knowledge, food of no kind was given to it; and for two months preceding it had been equally abstinent.

June 30. The last five days we have spent under the hospitable roof of Mr. Sullivan, at Ootakamand, on the Nilgherry Mountains—the *England of India*, as that beautiful, temperate, and healthy region may be called. Till the new road was made about five years ago, man had probably never before penetrated the jungle—haunted by elephants

and tigers—which encircles the lower ascents. At the height of five thousand feet, vegetation of the loveliest and most luxuriant kind is seen. The road here runs along the brink of a declivity, down which it is fearful to look; afterwards it winds round a vast rock, among hills, valleys, forests, and cataracts, forming a scene of loneliness and sublimity equal to any we have ever visited in the most romantic parts of Tahiti or Oahu.

We were delighted to find flourishing here, as in their native soil, many flowers and plants common in our own country, where also they grow wild in the pasture-grounds. Among these were docks and brambles, geraniums and roses, in profusion; while fields of barley and oats waved in various directions. The general aspect of the mountains, as we proceeded upward, was that of sheep-downs—bold, rounded and clothed with grass, but having few trees or bushes, except occasional clumps of overhanging woods. Though the sun shone out the greater part of the day, the temperature of the atmosphere was like that of the month of May in England, cool and balmy; "inspiring vernal delight and joy." Indeed, it was difficult to imagine oneself within the torrid zone, and only thirteen degrees north of the line. The thermometer at the highest point did not exceed 70°. Mr. Sullivan's house stands in an ample hollow, surrounded by picturesquely-varied mountains, nine thousand feet above the sea. From this exhilarating elevation, the eye looks down over the immensity of descending steeps to the immeasurable champaigns below, as from that earthly paradise which the Italian poets represent to be similarly situated,—furthest from the earth, and nearest to the moon; where the souls delivered from purgatory rest till the time appointed for their reception into heaven.

We shall only add that the Nilgherries have lately attracted much of public attention, as offering a climate in the heart of India, so nearly resembling their own, to European invalids, as in many cases to render a voyage homeward unnecessary.

July 28. The boa-constrictor serpent is often found in the south of Hindostan. At Quilon one of these monsters was killed, and brought into the house where we were sojourning. It measured nine feet in length. A short time ago a woman having left her child, six months old, in the jungle alone for a few minutes, on her return to the place missed it. She

gave the alarm immediately, and the thicket being searched a huge boa-constrictor was discovered, and killed on the spot. In its gorge the poor infant was found, swallowed down whole.

Aug. 2. We have often observed a favorite kind of scarecrow placed in the rice-fields, not to protect the grain from being plundered and wasted by the birds of the air, but to ward off from it the influences of evil eyes, in which the Hindoos most potently believe. The black image of a man, rudely carved, is placed in the midst of the growing crop, so conspicuously as to arrest the attention of every passenger, when, if any one happens to have an evil eye, at the first look this figure draws all the pestilent virtue out of it upon its own head, as surely as a touch receives the charge of an electric battery; and the guarded paddy remains unhurt.

Aug. 4. In the palace of the Ranee, or sovereign princess, at Tanundrum, among other curiosities, we saw several civit cats, which are caught in the jungles among the mountains. They are carefully kept in cages, having a bamboo placed perpendicularly in the same; and against this the creatures rub the parts from which the precious perfume oozes; whereby her Royal Highness is supplied with what she requires for her own use, in native purity.

Aug. 9. Cape Comorin, the southern point of the Indian peninsula, being only three miles from the village of Agatees, where we had lodged, we went early in the morning to see this "land's end." There are a few houses of Brahmins, and several pagodas, near the spot. One of the latter is very spacious, and ranks among the most sacred inclosures in the country. Of course it is a place of great resort for pilgrims, who come hither, on the festivals, to present gifts to the goddess, and to bathe in the sea. An idol is brought annually from Surinderum, to make love to *Cania Kummara* (for that is her name, from which also the cape derives its appellation), and propose marriage to her. She demands of him that he shall prepare ground, sow rice, and cause it to spring up and ripen for the wedding-feast. This feat of husbandry, however (as the sole condition on which she will accept him), she requires to be done all in one day; and, as none of her wooers have ever yet been able to accomplish it, the goddess has never been won.

This extremity of the continent is rocky and barren. A violent sea is constantly breaking on the shore, and against a reef which runs out into the water. In doubling the cape,

therefore, it is necessary for ships to stand out at a considerable distance from the land.

Aug. 30. The present is the season of one of the Hindoo festivals, when dreadful feuds generally arise between the *right-hand* castes and the *left-hand* ones. The tumult and uproar, accompanied with fierce conflicts, have continued here (at Madura) for several days. The whole dispute is about the manner of performing a certain ceremony. The right-hands contend that to them only belongs the privilege of presenting their offerings to the common idols of both parties, mounted upon elephants. The lefts contend that they have as much right to ride on the occasion as their antagonists; each faction, of course, endeavors to prevent the other from presenting their offerings at all. This miserable schism has existed for generations. It is said that when a certain great captain was serving in India, at one of these festivals of discord, the usual quarrels (which, in truth, are just as rational as if a man's right hand should fall out with his left, and each should attempt to prevent the other from serving the mouth) became so desperate, that he seized two ringleaders of each party, and, having convicted them of endangering the public peace, ordered them in turn to be blown to pieces from the mouth of a cannon. This prompt execution for a while struck so much terror into the bulk of the mischief-makers, as to restrain them from similar disorders for some time afterwards; but latterly they have been revived with characteristic asperity.—We understand it to be the fact (though we do not recollect having heard it mentioned before we came hither), that the whole native Hindoo population are divided in this *sectarian* manner, whatever their castes may be, into *right* and *left-hand* men. Hence, the former being deemed the holier of the two in the human economy, those who take their names from it in the social system assume corresponding superiority. The right-hand must always give and receive presents; any breach of this etiquette would be deemed a high affront. The left-hand is condemned to perform all the meaner offices of life, being regarded as unclean.

The Hindoos are habitually—we had almost said constitutionally—covetous. Much of their ordinary conversation with one another is about rupees and property. This spirit never leaves the man possessed by it, till his own spirit leaves his body. When sick, and apprehensive of danger, they

ften bury their treasure within the house, and under the place whereon they sleep, to secure it during their illness, and have it at hand if they recover. Sometimes, out of spite to their heirs, they hide it in holes, where they hope neither the latter, nor any one else, can find it after their decease. It is not uncommon, when the possessor of a hoard, which he has not made away with, is dying, for him to say to his wife, or his friend (to whom he may have given it in charge), "Oh, do bring me that bag of money, that my eyes may once more look upon it before I leave the world!"

CHAPTER XLVIII.

Missions in North India.—Calcutta, &c.—Serampore—Chinsurah—Progress up the Ganges to Benares—Patna—Benares—Chunar—Mirzapore—Allahabad—Benares—Gazeepoor—Dinapoor—Digah—Berhampore.*

By the concurrent testimony of all ranks and parties, the change for the better in India, within twenty or twenty-five years, has been surprisingly great, both as it respects the manners and practices of the natives and Europeans. Worldly, irreligious persons acknowledge the change, and confess that it has been a good thing to have such an increase of clergymen and churches in different parts of Bengal, the Upper Provinces, &c. The truly serious and intelligently observant part of society here, see and acknowledge that this remarkable amelioration has resulted from the Divine Providence having disposed the minds of Christians to send out so many pious and devoted missionaries, of the different Protestant denominations, who have borne a steady, faithful, and scriptural testimony against vice and ignorance, whether in natives or Europeans, and in favor of truth and piety. This has been also very greatly aided by the faithful labors of many of the clergy who have not come out as missionaries, but whose zeal for the diffusion of divine truth amongst the heathen is most pleasingly displayed.

The degree of union, and disposition to co-operate in works of piety and benevolence, which exists in these parts, has

* Abridged from the original Report of the Deputation to the Directors of the Society.

very much strengthened the hands of all Christian parties, and increased the friends of each. And if this spirit of Christian union continue and increase, it must very greatly aid the march of gospel-truth and holiness through these regions, and proportionally tend to disarm the enemy of some of his more formidable weapons.

Calcutta, &c.—Although there are no indications of a Christian Sabbath to be seen in the streets or market-places of this large, populous, and very splendid city—business and labors of every kind being pursued on the Sunday precisely as on any other day—yet there is great good continually being done by the different Christian societies. A numerous company of faithful and excellent ministers preach the gospel, and administer the ordinances of the Christian religion from Sabbath to Sabbath, and on several evenings of the week besides.

The places of religious worship, both in and out of the establishment, are respectably attended, and have many serious members of their churches and devout communicants.

This is the case, we are happy to say, in Union Chapel. The talents and piety of the Rev. James Hill well qualify him for his ministerial and pastoral charge. The congregation is not quite so numerous as it was; indeed, the churches and congregations are here very liable to fluctuations, by the removals of persons and families to other parts of the country, or to Europe, or by being taken off by death.

Mr. Gogerly, with the advice of the brethren, had broken up the printing-establishment before we got to Calcutta. At a general meeting of the committee of the Bengal Auxiliary Missionary Society we were present. There appeared a general sentiment that the continuance of this establishment would not have facilitated the printing of tracts or books of the Society, and that it would soon have proved a losing concern in a pecuniary respect. There are now more presses than can be supported, some of them conducted by able men of business, who perform any work that happens to be wanted far better, quicker, and cheaper than our Society would be able to do by any office of their own. Mr. and Mrs. Gogerly and family are preparing to remove, in a very short time, to Berhampore. As there is an important field uncultivated in one very populous part of Calcutta, of which the boundaries are very distinctly marked, so as to prevent any clashing with the labors of other societies, the committee of the auxiliary

society recommended that Mr. Ray should be appointed to this exclusive work amongst the natives.

Kidderpore we have visited several times, and mention, with much satisfaction, the pleasure we have enjoyed in the pious society of the brethren and sisters who reside there, and, through the blessing of God, are doing great good. Mr. Piffard has raised, and is supporting and superintending very efficiently, five schools for boys; and his sister has four schools for girls, equally well superintended. These schools are scattered over a surface of a few miles around their house, and close upon the skirts of Calcutta.

Mr. Trawin has five schools for boys, averaging fifty each, which are in a most vigorous and promising condition, as are also the five girls' schools, averaging fifteen each, under the care of Mrs. Trawin. The attention of the people at the numerous preaching-stations appeared to us very encouraging, both as it respects numbers and behavior. Mr. Trawin preaches at one or other of these places every day; and now Mr. Piffard, who has made very good proficiency in the language, has begun also to preach.

On Sundays there are two services in the new chapel, adjoining Mr. Trawin's house; one for Europeans, the other for the natives. In this chapel there is a service for the natives on Tuesday evenings.

In the forenoon of every Thursday, Mr. Trawin and Mr. Piffard meet the *sircars** of all their schools; read the Scriptures with them, catechise and examine them. This exercise our friends say they find very profitable to themselves, as it evidently must be to the sircars, and thus be beneficial to the schools.

On Tuesday evenings at the Kidderpore chapel, and often at other places, the native Christian, Ramhurree, preaches.

On the 7th of November, we had the great satisfaction to attend at the opening of a new and very neat chapel for native worship, which Mr. Trawin and the brethren have built at the village of Ram-makal-choke, eight miles from Kidderpore. With the history of this chapel you have been made acquainted, we presume, by Mr. Trawin. The proprietor gave the materials of the temple towards building the Christian chapel, and would have given the ground, but that was not in an eligible situation. We had the singular pleasure, at the opening of the new chapel, to see the pro-

* Heads, or superintendents.

prietor of the destroyed temple sitting as an attentive and devout worshipper of the living and true God. On this occasion, we had also the happiness to see a considerable number of natives attend in the morning, and at the second service to crowd till they greatly overflowed, many being obliged to stand outside. Our friends also expressed their surprise and pleasure at seeing so many females attending both inside the chapel and without. The chapel is about thirty feet square, and neatly built. The services of the day were performed by Mr. Trawin, Mr. Pearson, of Chinsurah, Mr. Ray, and Mr. Piffard. There is a large and respectable school very near the chapel, frequently visited by the brethren of Kidderpore.

The state and prospects of the mission at Kidderpore are abundantly encouraging, under the faithful, zealous, and well-directed efforts of our missionary friends at that place. The following encouraging fact has just occurred. A native, who had occasionally heard our friends preach and seen some of their schools, has, to the surprise and delight of the missionaries, established a school in his own house, at Kali Ghaut, one of Satan's chief high places, and where Mr. Trawin had often desired to have a school, but in vain. This is properly regarded as a very pleasing indication of the success of the brethren's labors.

At Kidderpore we had the satisfaction of partaking of the Lord's Supper with the native and other members of the church of Christ formed there, who, it is pleasing to be able to add, are walking worthy of the gospel. Before every native public service, in the Kidderpore chapel, it is Mr. Trawin's judicious practice to catechise the children in the presence of the parents and such other adults as may happen to be present. This gives a valuable opportunity of conveying reproof, correction, and instruction, to the congregation, in an advantageous manner. In the church at Kidderpore are fifteen native Christians (Hindoos).

Serampore.—At Serampore, about twelve miles above Calcutta, the chief station of the Baptist missions, we staid a day, on going up, and again on coming down, the Ganges. At this beautiful place we were most kindly received by Dr. and Mrs. Carey, Mrs. Marshman, and her son and daughters; by Messrs. Mack and Swan, and their families. This is a vast and interesting establishment; missionary, educational, literary, printing, &c.

Chinsurah.—With this place we were unqualifiedly pleased. We found Mr. Mundy still very low, on account of the loss of his late most excellent wife; who, from all accounts, was a very superior woman, and strengthened her husband's hands in all missionary and other good works.

Mr. Mundy has very efficiently superintended the government-schools during the absence of Mr. Pearson, who resumed the charge of them on the first of November. These schools are sixteen in number, and contain, on the books, 2016. The actual attendance out of this number is 1680. The Scriptures are not at present allowed by government in these schools; nor is direct religious instruction permitted; but the influence which the superintendence of these schools gives over the children and their parents, &c., is valuable, as may be seen by the numbers which attend at the several preaching stations. Besides the care of these government-schools, Mr. Mundy has three mission-schools, in which the Christian Scriptures and catechisms are fully introduced. These three schools contain 295 on the books, of which 240 are, on the average, attending. At these schools, or some other of the well-chosen places for the purpose, the gospel is preached to the natives almost every evening, either by Mr. Mundy or by Mr. Lacroix, and from what we ourselves saw frequently, and hear to be the case, the attendance on these preachings is most encouraging.

The population of Chinsurah is about 30,000, and with the addition of villages near, and Chandernagur, in all of which there are schools or preaching stations, the population amounts to 100,000.

While at Chinsurah, Mr. Mundy read to us and translated for us a large part of a Commentary on St. Mark's Gospel, which he has translated into Bengalee, in the form of question and answer, for the use of the schools and inquirers of all ages. Of the translation into Bengalee, we were not, of course, competent to judge, but we understand, by learned and pious Europeans, that the translation is good, and that the work is likely to be very valuable, both for schools, and to give away in parts; it being intended to have it done up in small portions as tracts. The very excellent and learned archdeacon Corrie, and the church missionaries, so much approve of this work that they readily accept the charge and hazard of printing the whole, and will furnish Mr. Mundy with the number of copies he desires at the ac-

tual cost price. The Commentary appears to us, in English, to be correct, simple, and well adapted to its proposed object.

Mr. Mundy has also drawn up a small work, on the Internal and External Evidences of the Christian Religion, and is now translating it into Bengalee. A work of this kind, we have reason to believe, is very much needed. This work is judiciously drawn up, being very respectable as to luminous order, simplicity of manner, and orthodoxy of sentiment. With the approbation of many, Mr. M. purposes first to publish this work in English, and then in Bengalee.

Progress up the Ganges, to Benares, &c.—From Chinsurah we passed up the river Jelingy, an eastern branch of the Ganges, there not being sufficient water in the Cossimbazar river to allow of our passing up that western branch of the Ganges; consequently, we were prevented from seeing Berhampore, &c. until we should return down the river. From the Jelingy we entered the "Burrra Gunga," or Great Ganges, a little above the town of Jelingy. The Great Ganges is most truly a magnificent river. The noble width of the water, and the sea-like waves that frequently agitate the vessels, of which great numbers are almost always within sight, produce altogether a very powerful impression on first entering this mass of yellow waters. This was the case with respect to ourselves, although the rains in the Nepaul mountains had, as yet, produced but little effect on the river.

The flat but fertile and beautiful country on the sides of the river now soon gave place to the varied hilly and still more beautiful scenery, as we approached the ancient town and ruins of Rajemal. The population of this town and neighborhood is very great, and is entirely destitute of all Christian instruction.

Boglepoor, Monghir, Digah, and Dinapore, all of which we saw, ascending and descending the river, and at which we made very short stays, are favored with Christian missionaries or ministers, belonging either to the established church or to the Baptists. But even in those places the laborers are vastly inadequate to the moral fields needing cultivation.

Patna.—We stayed a day or two at the very ancient city of Patna, both as we went up and descended the river.

The Hon. Judge Douglas (to whom we had a letter of introduction from his niece, Lady Brisbane, of New South Wales) received us very kindly, and furnished us with palanquins and attendants, that we might see this curious and interesting city, whose entire population of 250,000 souls are as yet uncared for by Christians of any denomination; only we understood that incidentally a Baptist native Christian has gone to see them. Morning, evening, and at noon, we saw countless multitudes performing their ablutions and devotions in the *sacred* river; and under almost every green tree they had some idolatrous object of worship. Some of their stone and other gods, to which we saw them presenting offerings, and on which we observed them pouring libations, we succeeded in purchasing from one of their priests; and these we have with us, that our privileged fellow-Christians of Britain may see additional instances of what contemptible things these poor Hindoos are contented to put their trust in, and pay their adorations unto. The city of Patna is, by the course of the river, about 550 miles above Calcutta. At Patna the Ganges is about five miles wide.

Benares.—Much distressed by the heat, and opposed by a rapid current, and after having not unfrequently seen large boats lost, we at length reached that most celebrated of holy eastern cities, BENARES, which, for beauty, majesty, and novelty, as it is first seen, sweeping to a great extent, along a noble reach of the river, can scarcely be surpassed: the city, with its numerous proud and picturesque ghauts, temples, mosques, and other buildings, forming the arch of a grand bow.

In the evening, Mr. Adams sent a one-horse carriage to convey us to Cecrole, the part where he lives. Mr. and Mrs. Adams received us very kindly, and invited us to take up our residence at their house. We, however, declined this invitation for the present, having determined to go to Chunar, Mirzapore, and Allahabad, places of much interest in regard to missionary labors, and higher up the river. After spending about two days with Mr. Adams, we, therefore, proceeded to

Chunar, which is situated about fifteen miles above Benares; it has a large and strong fort, and is a station for invalid British soldiers. The population is very considerable, and the place beautiful. There are two clergymen here, both of them in connection with the Church Missionary So-

ciety. The Rev. Mr. Bowley preaches three times in the week in Hindoostanee, and has a very numerous and attentive audience in the mission-church. Mr. Bowley has also schools for the natives. He has translated the New Testament into Hindee, and published a small volume of hymns in the same language. There are two services in the week, for the Europeans, soldiers, and others, in the same mission-church. The Rev. Mr. Greenwood is the acting chaplain. Both these gentlemen received us with the greatest kindness.

Mirzapore is a large town in the province of Allahabad, about half way between Chunar and the city of Allahabad; the number of native inhabitants is very great, and of Europeans there are many also. Darkness covers the town and country. The people here have no Christian instructors at all; neither chaplain, missionary, nor native teacher. In two of the temples, dedicated to Kali, which were being rebuilt, we saw very gross superstitions. The whole place, indeed, appears to be given up to idolatry and irreligion, the people *living without hope and without God in the world.* A missionary would here have abundance of work, and, if he were of the right stamp, might hope for good success.

Allahabad is one of the most ancient and *holy* of the cities of India, having a very great resident population, and, at certain periods, a vast influx of pilgrims, to perform their devotions in its temples, but especially to bathe in the *holy* waters of the Ganges at its confluence with the Jumna; these two rivers meeting here.

The very extensive and well-built fort of Allahabad, and the ancient palace of the kings (ancient rajahs) of these regions, which seem one mass of building, and which stand on the point of land at which the rivers meet,—these are seen at some distance as we ascend the Ganges, and give Allahabad an air of grandeur and magnificence, which, when we travel through the city, we do not find sustained, either by the extent of the population, or the houses, streets, or bazaars. The Baptists have here a missionary (an Indo-Briton), Mr. Mackintosh, with whose piety we were much pleased. He has a school for half-castes, also for natives, to whom he preaches, or with whom he converses at his own house, at the ghauts, and at the Melas (or Hindoo festivals), on which occasions also he gives religious tracts and parts of

the Scriptures in Hindoostanee and Hindee. Mr. Mackintosh has one Hindoo whom he regards as pious, and who assists him in his missionary labors.

Besides laboring amongst the natives, Mr. Mackintosh has had for some time two English services in the fort on the Sundays, at which a few of the soldiers attend. Of late, a medical gentleman, resident at Allahabad, has co-operated with Mr. M. in these Lord's-day services, by taking one alternately with Mr. Mackintosh. These have been the only means of religious instruction which Europeans or natives have had at this place; but we were glad to learn that a chaplain has now reached Allahabad; but the natives greatly need more instruction.

To the judge and magistrate, A. J. Colvin, Esq., we were much indebted, for his obliging reception of us, and furnishing us with his buggy, palanquin, &c., which enabled us to see the place, temples, &c. to advantage. The Hindoo temples and Mahommedan mosques are here, as almost every where, numerous. Some remarkably shocking instances of absurd superstitious worship we saw whilst here. We happened to be visiting a very handsomely-built stone temple, covered with well-executed sculptures of their idols, holy persons, &c. in stone, of the highest relief. In this temple are several stone idols representing the serpent—the *cobra capella*, or hooded snake. The largest, which represents a serpent twelve feet long, with five heads, and the hoods on all expanded, coiled into a sort of Gordian knot, and very well cut, is the principal object of worship in this temple. While we were looking at this stone snake, a horrid looking man, unclothed, rushed in (he was about twenty-five years old), being covered with the ashes of burnt ordure, and his huge quantity of hair matted with mud-dust. His eyes appeared inflamed: he bowed before the serpent, then prostrated himself, afterwards respectfully touched his head, looked fixedly upon the serpent, prostrated himself again, then touched it, and rushed out, as if in a paroxysm of delight at the thought of having worshipped this thing! When he got out of the temple, he walked all round, within the verandah, and, having once more bowed at the door of the temple, he departed with a hurried step. We cannot conceive of any human being having more the appearance of a demoniac than this miserable creature, who, nevertheless, is regarded, by the poor Hindoos, as one of the holiest of men.

Mr. Mackintosh informed us that, in this part of India, there are now none of those suttees, of which formerly there were many. He observed that he never knew instances here of infants being exposed in trees, or thrown into the Ganges, nor of parents brought down to the river, and, having their mouths, ears, &c. filled with the mud of the Ganges, left to die. But Mr. M. took us to see some tombs of persons who had procured themselves to be buried alive, as the most immediate way to heaven. The last of these shocking interments took place about seventy years ago. Another horrid form of self-murder has happily been put down by a regulation of the government, and the wise and firm application of it by the present truly worthy judge and magistrate, Mr. Colvin, who said he had not suffered any one to drown himself at the junction of the Ganges and the Jumna; having declared that, if any one attends another, either with a boat or to assist in tying on the earthen pots, or helps the individual to throw himself into the river, the person or persons so acting shall be regarded as accessory to the murder, and be dealt with accordingly. An instance of this self-drowning, Mr. C. said, had not occurred since he has held the government of Allahabad; nor will he tolerate either these or any other cruelties which are in his power to prevent. We rejoice also to state that this is the sentiment of all such judges and magistrates as we have had intercourse with in the different districts. This, in connection with the fact, that the shackles of caste and Brahminical domination are much and obviously weakening, is a subject of sincere congratulation to the friends of humanity and piety.

Benares.—On our return to this place we were kindly received into Mr. Adams's house, where we remained upwards of a fortnight. Both Mr. and Mrs. Adams were obligingly attentive to us. We visited most of the idolatrous temples, and other places of religious resort, both of Hindoos and Mahommedans. The sight of such multitudes of gross idolaters, grovelling in the lowest sinks of ignorance and superstition, and oppressed by about 8000 Brahmins (with their families they make up 40,000!) was indeed mournful; but we would hope it is destined to come to an end.

A few rays of holy light, however, shine in the midst of this darkness. Mr. Smith, missionary in connection with

the Baptist Society, resides in the city of Benares, and is a consistent, steady, diligent, and successful missionary, of great modesty and respectable talents. He has schools for the natives, and constantly visits the ghauts, the bazaars, and the Melas or Hindoo festivals, to converse, to preach, and to distribute tracts and portions of the Scriptures in Hindoostanee, &c.

The Rev. Mr. Adlington, the clergyman who is the church missionary here, is well acquainted with the language of these parts, has several well-conducted native schools belonging to the mission, likewise several visiting-stations, and preaches twice on the Sunday to the natives in the mission-chapel. He appears to be a very efficient missionary, giving himself up exclusively to the instruction of the natives, in their own languages.

There is here, also, under Mr. Adlington's superintendence, a large endowed school, where Persian, Sanscrit, Hindoostanee, Hindoo, and English, are taught to about 200 youths. The premises were given by a rich Baboo (or Hindoo gentleman), and the institution has been endowed by his son. Besides this, the British government gives 200 rupees per month, so that the Society bears no part of the expense. Nevertheless, it is pleasing to be able to say, that, in every department of this institution, the Christian Scriptures are introduced, and Christian instruction given. We were agreeably surprised to hear the native boys who are learning English so well acquainted with the principles of Christianity, both doctrines and duties, and with the Assembly's and Dr. Watts's catechisms.

Mr. Adams also has five schools, and he visits the Melas to distribute tracts. We had the satisfaction to attend one Mela with Mr. Adams; Mr. Adlington also, and Mr. Bowley, of Chunar, were there. Mr. Bowley had some animated controversies with the Brahmins, in which we could perceive that the Brahmins were silenced, if they were not convinced.

Benares, with its 650,000 inhabitants, Hindoos and Mahommedans, in the proportion of five to one, appears to us a most important missionary station, having, besides the above steady population, an immense accession at particular seasons of the year, when the pilgrimages, &c. are made.

All these hundreds of thousands are accessible; they will hear you, they will converse with you, they will argue with

you, and, generally speaking, they will take your books and promise to read them. At their ghauts, in their bazaars, before the schools, congregations may be collected every day.

There is a very respectable European population near Benares, living at Cecrole, about three or four miles from the city. In a very neat church the Rev. Mr. Proby officiates to these Europeans, the church being large enough for the whole.

To the magistrate, R. N. C. Hamilton, Esq., we were under very particular obligations for the various facilities he afforded us of seeing Benares, by furnishing us with *Tonjons* and his servants, &c. &c.; also by giving us introductions elsewhere. There seems to be a humane and ardent desire in this young magistrate (who is the son of sir Frederick Hamilton, collector at Benares), to prevent, to the extent of his powers, all atrocities and superstitious inhumanities within his district, which is vastly extensive.

Gazeepoor is one day's voyage from Benares, by the stream down the river. It is a great military station, with multitudes of native inhabitants, but not any missionary. There is here a respectable church, and a pious chaplain, the Rev. Mr. Burkitt. Buxar, which is about as far below Gazeepoor, has also a very extensive population, but no missionary at present. However, archdeacon Corrie has ordered a bungalow chapel to be built, and has promised to send a missionary. At *Dinapoor*, which is another military station, there is a benevolent young clergyman, very lately come out as chaplain for that station. At *Digah*, which is only a few miles lower on the river than Dinapoor, there are Mr. Burton and Mrs. Rowe, connected with the Baptist Missionary Society. Mr. Burton is just beginning to preach to the natives; he has not been here very long. Mrs. Rowe appears to be an efficient missionary; she has several well-managed schools.

We left the river Ganges a little above a small town called Sooty, and entered the branch which has the name of Cossimbazar, until it is joined by the more eastern branch, the Jellingy, on which junction it assumes the name of the Hooghly, and passes Chinsurah, Serampore, Calcutta, &c., and falls into the sea beyond Sangar Island.

Berhampore.—We had the satisfaction to reach this very interesting station, where Mr. Micaiah Hill and Mr. Ray have been laboring for some time. Here we were most

kindly received and treated by Mr. and Mrs. Hill, and Mrs. Warden, who is staying at Berhampore.

It being the rainy season, and the country round partly inundated, the school and preaching operations have been partially hindered of late. With Mr. Hill and Mr. Trawin, (who happened, with Mrs. Trawin, to be on a visit here for health), we visited six schools, containing 280 children, and two girls' schools, containing 40 girls (the latter under the care of Mrs. Hill and Mrs. Warden); also three small native chapels. We heard Mr. Hill, and Mr. Trawin, preach in the chapel, and Mr. Hill many times in the bazaars. On the Sabbath Mr. Hill has a *peculiar* congregation of natives in his own court-yard; they are *the blind, the maimed, the old, and impotent, who are privileged beggars.* They attend for an hour, during which Mr. Hill reads to them, converses with them, and preaches a short sermon in Bengalee, after which they each receive some trifle. Besides this meeting with these natives, and daily attending to the schools, as well as almost daily preaching to the natives, either in the little chapels or in the streets, Mr. Hill has, in the hall of his own house, an English service, which is respectably attended; there are a few persons united in Christain fellowship.

The population is very considerable among which Mr. Hill labors, and the neighboring towns of Moorshedabad and Cossimbazar have a vast population of Hindoos and Mahommedans.

At Cutwa, near Chinsurah, are Mr. and Mrs. Carey, of the Baptist Missionary Society. Mr. Carey has a little congregation of native Christians, meeting twice every Sunday at his own house; a few are united in church fellowship. He has three or four natives who assist him by preaching in turn in the various bazaars and stations, which they regularly visit; one or other preaches every night. Mr. Carey very wisely always accompanies his preachers when he does not preach himself, by which means he has opportunity to correct any mistakes into which native preachers will, for a long time, be liable to fall. We spent a very agreeable and profitable day with this pious, useful family, where we remarked an interesting degree of Christian simplicity and kindness.

After seeing several boats, and one pinnace lost on the river, and meeting with those who had experienced some

heavy losses and inconvenience in ascending or descending the Ganges, we were mercifully returned to Calcutta, though not without some obvious dangers, yet without any accident of moment, of a painful nature, and had again to record, "Thus far hath the Lord helped us."

Having now given some account of the state of things as we have seen them in Calcutta, Kidderpore, Chinsurah, Berhampore, and Benares, we would remark, generally, that the expectations which we had raised, as to the effects actually produced by past missionary labors, have been greatly exceeded by what we have found; and that the hopes and prospects of future success, under the blessing of God, are greatly confirmed and enlarged. Our confidence as to the conversion of the Hindoos has been much increased by what we have seen, both in Bengal and in the Upper Provinces, and from the concurrent testimony of wise and observing men, who describe the great difference there is between the state of things now, and what it was there some years ago, both among the rich and poor Hindoos, and among the Brahmins, many of whom begin to be ashamed of the gross impositions they have so long practised, and of the oppressions which, by prescription, they have inflicted on the inferior castes. The reverential regard, reaching to actual adoration, with which these inferior castes treated the Brahmins, is very much lessened. We think we see the fetters of caste very much weakened, and we do cheerfully hope that the whole series of the links of this cruel chain will be for ever broken, under the commendable moderation and prudence of an enlightened government, and especially by the blessing of God on the efforts of prudent Christian ministers and missionaries, who, while they preach the gospel, exhibit a scriptural temper and conduct towards each other, towards the European inhabitants, and towards the heathen population; and who are also zealously engaged in superintending the education of the young of both sexes, in writing, printing, and distributing useful books, especially the Scriptures to so very great an extent.

The direct effects which have been produced on the native population by the considerable number of wise and good missionaries, and ministers of religion not being missiona-

ries—and by the powerful, though more silent, influence of the increased number of pious laymen, have already been great, in various parts of India; and they have resulted in a manifest moral improvement amongst the resident British population in these parts. This change is so great and so valuable that no reflecting person can avoid seeing it, and no benevolent person can help rejoicing in it. The decencies of social life are decorously observed; the day of God is distinguished; the places of religious worship, in and out of the establishment, are well filled; the institutions and ministers of religion are reverenced; and many pious families in the different ranks of society among the British offer their daily thanks to God, and pray that His kingdom may come and spread until it shall cover the whole earth! Thus has the influence of the gospel obviated several of the more plausible objections which the heathens made to the reception of Christianity.

CHAPTER XLIX.

Missions in South India.—Geographical Description of Vizagapatam—State of the Mission in Vizagapatam—Tripassoor—Geographical Description of Chittoor—Religious Services at Chittoor—Geographical Description of Cuddapah—State of the Mission at Cuddapah—Description of the Hindoo Festival, called Gangamma Tirnal.

We left Calcutta on the 19th of December 1826, for Madras, on board the Aurora, captain Earl, but could not get out of the river Hooghly, to sea, till the 29th of that month. We touched at Vizagapatam, where we remained for a few days, and saw the state of the mission there. We then proceeded for Madras, where we arrived, after a safe and pleasant voyage, on the 11th of January, 1827. On the 3d of February we commenced our tour into the interior of the presidency, to visit all the Society's missions; and completed our journey on the 20th of September. A general meeting of the Madras district committee had commenced by the time of our return, and general business was entered upon the next day, and continued daily for a fortnight. We left Madras for the Isle of France on the 10th of October, on board the ship Frances Charlotte, captain Talbert, a merchantman of about 300 tons, and arrived at Port Louis on

the 24th of November, in continued health, and met with a friendly welcome from Mr. Le Brun.

We shall now proceed to report to you the state of all the Society's missions in South India, noticing what may be interesting in going from station to station, and shall conclude our letter with such miscellaneous information and remarks as may be necessary. We shall report on the different missions in the order in which we visited them.

Vizagapatam.—We passed through a heavy surf, and landed at this place on the 5th of January, 1827. The town of Vizagapatam is situated on the sea-coast of Peninsular India, within the province of the Northern Circars, in lat. 17° 42′ North, and long. 83° 28′ East. It lies open to the Bay of Bengal to the east, from whence a heavy surf rolls in upon the beach, and often renders landing there both difficult and dangerous. Hills are situated both to the N. E. and the S. W. of the town, and more distantly behind it to the westward, which, though exceedingly barren in appearance, form a striking and interesting scene. Two conical hills, situated just out of the town to the S.W., bearing, the one a Hindoo temple, and the other a Mussulmans' mosque, of a white appearance, form very interesting objects. Past the bases of these hills an arm of the sea runs, which widens to a great extent, stretching behind the town for some miles into the interior. This flat country is not covered by the sea, except when there are very high tides. Here a great deal of salt is made, and also chunam, or lime, by burning sea-shells, which are dug out of these alluvial strata.

A low sand-bank, about four miles in length, running parallel with the shore, and situated between this lagoon and the main sea, is the site occupied by the town, which extends about a mile and a half along the sand-bank, and occupies the entire width, which is about half a mile. The town is compact, laid out in streets of sufficient width, which generally cross each other at right angles. There is a fort nearly in the middle of it, facing the sea, on one side of the cantonments, which are occupied by a few invalid soldiers. The houses of the Europeans hold but a middle rank, and few of them are good. The houses, or cottages, of the natives have a more neat and comfortable appearance than those of the peasantry of Bengal. Here are several Hindoo temples, which are lower than those in Bengal, and built in a very different style. Some of them, being richly endowed, draw

a great number of Brahmins around them, who exert all their influence to keep up their importance, which, however, is rapidly falling into contempt. Here are some Mahommedan mosques, but the Mussulmans are both few and poor. There is no English Protestant church, or chaplain, and the place in which the missionaries conduct their public religious services is a private dwelling-house.

Within a short distance from Vizagapatam, there are several small villages, which have a neat and comfortable appearance. The staple articles of this place are wax, salt, and indigo. The people are ingenious in working in ivory and bone, of which they make boxes, &c. Their dress is as in other parts of India; consisting, in that of the man, of a piece of cloth wrapped round the loins; and in cold weather another bit of cloth is thrown over the upper parts of the person. The females use but one piece of cloth, the one end of which goes round the middle, hanging half way down the leg, the other end covers the head and upper parts of the body. Ornaments for the neck, ears, nose, arms, and ancles, are innumerable, and in great variety. Their principal food is rice, and some other vegetables, mixed with curry. All articles of food are here very cheap.

From a census which was taken about four years ago, including Vizagapatam, and its immediate vicinity, it appeared that there were about 35,000 souls. The great mass of the people are Hindoos, or Gentoos, only one-fifteenth being Mahommedans. The Teloogoo language is that which is commonly spoken. There are about two hundred Europeans, principally invalid soldiers. About three hundred are Indo-Britons, or country-born; and there is a considerable number of the descendants of Portuguese, who have almost lost their own language, and are in nearly the same spiritual and moral condition as their Gentoo neighbors.

The missionaries, Messrs. Gordon and Dawson, appear to be diligently employed in their several departments, and to the extent of their strength. Mr. Gordon is exercised in the work of translation, and has got the whole of the Old Testament in a state of forwardness. He also takes part in the English services, and, every evening, visits some of the schools. He is highly esteemed by the people, and appears to be a truly excellent man; but we regret to say that his health seems to be in a very precarious state. His illness has continued for the last four months. A voyage is recommended

by his medical adviser, as being essentially necessary to his restoration. He is said to have a very extensive knowledge of the Teloogoo language.

The school department is immediately under the direction of Mr. Dawson. The schools are in an excellent state. There are at this time twelve in connection with this mission in the town and neighborhood. One of them is a school of girls, under the kind care of Mrs. Vaughan. Two of the schools are composed of country-born children; the rest are the children of Hindoos, with a mixture of Mahommedans. Besides the girls' school, there are several girls at the boys' schools, both in the town and villages. All these schools are conducted entirely on Christian principles; the Scriptures are read, Watts's catechisms are taught, &c. They also learn writing and ciphering. The masters, in general, appear to be suitable and well-selected men.

Though our time was very limited here, yet, with great exertion, we saw all the schools, generally at their own school-rooms, but, in an instance or two, two or three schools assembled in the same place. In examining these, both in reading and also as to their knowledge of the principles of Christianity, we had every reason to be well satisfied. No schools in India, so far as we have yet gone, are in a better state. All the school-rooms are remarkably neat and clean, with sand strewed over the floors, on which the children write with their fingers. There are many children among them of respectable parents.

There are, besides these twelve schools, two others in the town for Indo-Britons, and one kept by a poor private soldier, gratis. So that there are fifteen schools in the town and its vicinity, containing about 400 children of both sexes, all under direct Christian instruction, and highly promising. This statement includes the orphan schools, of about forty girls and thirty boys, mostly the descendants of European parents. We are happy to state, also, that they appear to be well and very frequently superintended, each school being visited several times in the week, and carefully examined as to their proficiency.

The brethren are not in the habit of preaching formally to the natives. But, in visiting the schools, the people assemble around them, when they address them, while catechising the children. This is an excellent method; but we wish that it were accompanied by preaching in the streets and bazaars.

Much religious knowledge has been, however, diffused among the people by these means, by diffusing tracts, &c. Much prejudice has been removed, though a great deal still remains.

The missionaries perform two English services every Lord's day—one morning, the other evening—in the house above named, when considerable congregations attend; and, with the exception of the congregations in Union chapel, Calcutta, larger than we have seen yet at any of the missionary stations in India. There were present about 150 persons, principally country-born, at the public services. A church has been formed here which contains twelve members.

On Lord's day, from nine o'clock to half-past ten in the morning, there is a public service held at one of the largest school-rooms in the town, in the Teloogoo language, at which time the congregations vary very much, sometimes very few attending, at other times a considerable number. After this is an English service. At three in the afternoon the missionaries catechise a class of the orphan school-children and address them. English service again in the evening, by Mr. Dawson. A prayer-meeting is also held with the poor of the flock. On the week-days Mr. Gordon is employed about his translation, from nine in the morning till five in the afternoon, when he goes to visit some of the schools in rotation. Mr. Dawson visits daily four or five of the schools. Every evening Mr. D. allows the neighbors to attend his family prayer, when he gives them a short exhortation.

This place was formerly regarded as highly salubrious, and, as such, was selected as a place for invalid soldiers; but is now, from causes unknown, regarded as very unhealthful.

When we were at Madras, we had an opportunity of attending a meeting of the Committee of the Bible Society, and were highly gratified on hearing, from the report which was read, so favorable a testimony given to Mr. Gordon's translation of the Scriptures. It was spoken of in the highest language by the Committee of Translations.*

The Mission, here, is greatly indebted to Mrs. Vaughan, a pious and respectable widow lady, who resides in the town. When the missionaries have been ill, and unable to visit the schools, she has often, for a considerable time together, kindly done it for them.

* We deeply regret to state that Mr. Gordon, whose health the deputation, above, describe as having been in a very precarious state, departed this life on the 17th of January, 1828.—Ed.

On the 8th of January, 1827, we left Vizagapatam, and landed in safety at Madras on the 11th of the same month, where we were received with the greatest kindness by our missionary friends and many others who had long been expecting us.

We remained at Madras till the 3d of February, when we commenced our journey to visit the several missionary stations of the society in the interior.

Tripassoor.—This place is situated 30 miles W. by S. from Madras, and an appendage to the mission there. It was the first place we halted at after commencing our tour. It is a small village, containing but very few natives. Here is a fort, about a mile in circumference, with a wet ditch, but it is now in a state of ruin. Within the fort is a Hindoo temple, of considerable size, also in a state of decay. This is a station for invalid soldiers, of whom there are about one hundred, with their wives and families, all pensioners; some of whom fear God. The missionaries from Madras visit these people, occasionally, and preach to them the words of life. On Lord's day there are sometimes at public worship as many as 120, men, women, and children. A church has been formed here, consisting now of six members, to whom the Lord's Supper is occasionally administered. Here is a sergeant I——, a pious man, who conducts public worship on Lord's days, in common, and reads a sermon to the people. They have also frequent prayer-meetings on the week-day evenings, when fifteen or twenty persons attend. Here is also a school of seventy-six of the soldiers' children, mostly country-born, boys and girls. It is under the superintendence of sergeant I., and does him much credit. The children have made respectable progress in reading, committing portions of Scripture and catechisms to memory, &c. This school is supported by the Madras Auxiliary Missionary Society. The people assemble for public worship, at present, in a round tower, on the ramparts; but they are building a small chapel, which will soon be finished. A native teacher resides here, who is supported by the Church Missionary Society. He preaches to fifteen or twenty natives, and has a school of seven heathen children under his care.

Aware that a missionary had been requested from the Society for Chittoor, we deemed it our duty to visit that place, and to ascertain its eligibility as a permanent missionary station. We resolved to take it in our way to Cuddapah, which

we could do without going much out of our road. Leaving Tripassoor, we visited Conjeveram, which lies a little to the southward of it. It is a large city, and is that in Peninsular India which Benares is in Bengal; and is regarded by the Hindoos as very sacred. It contains a large population, and many prodigious temples, whose amazing gobrums (or towers) over their gateways, loaded with the figures of the Hindoo mythology, in high relief, from the bottom to the summit, fill the beholder with astonishment. We ascended one of these, which is eleven stories in height. Conjeveram would be an important missionary station, and which the Society will do well not to forget, when they can spare a missionary of good talents, of ardent zeal, and fervent piety. The Brahmins here are very numerous, and have uncontrolled sway.

We next proceeded for Arcot, which is situated nearly west from Madras. It is a military cantonment; and the Rev. Mr. Smith is the Company's chaplain, a pious and excellent man. We spent a truly pleasant and profitable day with this excellent man, and his not less excellent wife.

Next day we arrived at Chittoor. This is a small town, situated also nearly west from Madras, and at the distance from it of nearly eighty miles. It stands on a plain, surrounded by lofty hills of selenitic formation, in large masses of a gray color. Some of these hills are about 500 feet in altitude, all of a barren and sterile aspect, though the views around are picturesque. The immediate locality of the town is well wooded, and highly pleasant, with a large tank, from which the adjacent paddy-grounds are irrigated. Here is a civil establishment, consisting of a circuit-judge, the Zillah-judge, a collector, a medical gentleman, and two or three others holding inferior situations. Their houses are good, and pleasantly situated. Both the judges are truly pious and devoted men, and both are blessed with pious wives. The town consists of a few irregular streets. The houses are built of mud and thatched. Here is a court-house, a jail, two or three poor pagodas, and a Mahommedan mosque. The entire population amounts to about 10,000, including some neighboring villages, mostly Hindoos, with a small proportion of Mussulmans.

The Protestant religion was introduced into this place, some years ago, by the instrumentality of a Mr. D——, who ever since has instructed the people on Lord's days; he has established schools among them, and has exerted himself in every possible way that was calculated to advance the great-

est and the best of objects. He has it in his power to be liberal in supporting and promoting every good work; and it is supposed that he has expended in the cause of religion between two and three lacs of rupees—or from twenty to thirty thousand pounds. Mr. D. was instrumental in the conversion of a Mr. W. (a gentleman who also resides at Chittoor) to the knowledge of the truth. Mr. W. is a man of good talent, well educated, possessed of sound and eminent piety, and an excellent spirit, and is most disinterestedly devoted to the cause of religion. He addresses the people in the Teloogoo language, and Mr. D. in Tamil, with which languages they are well acquainted; and each holds stated meetings for instruction on the great things of God. They are assisted by three native teachers, who appear to be decidedly pious. The teachers are employed in preaching to the people, which they do with great zeal, fluency, and propriety; they also catechise the children, &c. There are two or three other men who also preach occasionally and assist in catechising.

To give a general idea of the state of things here, in a religious point of view, and of the labors of our worthy friends, we need only mention what was done the Lord's day that we spent here, and which, we presume, is but a specimen of the labors of every Sabbath. In the morning, at six o'clock, Mr. W. went to the jail, in the court-yard of which, all the prisoners, who chose to attend divine service, were assembled, about 700 in number, all seated on the ground. From a kind of watch-tower, on the wall, one of the native teachers addressed them for some time, and afterwards Mr. W. for about a quarter of an hour. The great salvation was the subject of their speeches, and there was the most profound attention observable among this heathen audience. At nine in the morning, a native congregation assembled in part of Mr. D.'s house, which he devotes to this object till a chapel is built, which is in contemplation. The congregation consisted of about sixty men and women, and fifty boys and girls; all decently dressed and well behaved, sitting either upon forms or on the floor.

The service was conducted by two of the native teachers in the Malabar, or Tamil language, and consisted in singing, praying, reading the Scriptures, and preaching. At eleven o'clock there is an English service at the court-house, conducted by Mr. D. or Mr. W., but on this occasion Mr. Tyer-

man preached. There was a congregation of sixteen persons, principally English, some country-born. At three o'clock in the afternoon there was public worship for the natives again in Mr. D.'s house, conducted by Mr. W. in the Teloogoo language. He was assisted by a native teacher. The congregation nearly as in the morning. The children met in the intervals of public worship, and were catechised. In the evening the English are invited to drink tea at the house of Mr. D. or Mr. W., after which is an English service of prayer, exposition of Scriptures, &c. There are two or three more of the English residents here who are pious persons. Early every morning in the week a large school of children meet in a room at the house of Mr. W., where they read, are catechised, and have a short discourse addressed to them.

A church of native converts was lately formed here by Mr. Crisp, of Madras. Sixty-five native members, all, in the judgment of charity, decidedly pious, partook of the ordinance of the Lord's Supper the last time that it was administered, and several more are promising characters. Several men are appointed to the office of deacon.

There are schools of boys and girls here, containing in all 100 children. The girls are under the immediate superintendence of Mrs. D., who is much devoted to this object.

We had the highest satisfaction and pleasure in visiting this place, where there is more work going on among the natives, as to religion, and more appearance of good done, than in any station of India that we have yet seen.

Though Chittoor does not contain a large population, it is an important missionary station, as being central, and surrounded by several much larger towns, such as Arcot, Vellore, &c. &c., to which, with the assistance of native teachers, an active and devoted missionary may extend his influence, and impart the gospel. Before we left India, Mr. Jennings had reached his destination, and taken up his residence at Chittoor.

The two congregations above named are different people. The one congregation is acquainted with Tamil; the other with Teloogoo.

We left Chittoor on the 12th of February, 1827, for Cuddapah. Our route led us through the town of Punganore, where the rajah of that province resides. We were received by his Highness in the most polite manner, and spent a day with him at his palace. His hospitality was unbounded. He

is fond of the English, and dresses in the style of an English gentleman. His eldest son is a promising youth. He speaks the English language well, and has a valuable library of English authors. He appears to be favorably disposed with respect to Christianity. We passed the village of Gurramcondah, where is a hill-fort, once of great strength, but now in ruins. The country, through nearly the whole of this long journey, is very poor and sterile. It consists of hills of naked rock, with narrow defiles between them, and occasionally fruitful valleys, in which rice is grown. Our accommodations on the road were often very bad; however, on the 21st of the same month, we arrived in safety at Cuddapah.

Cuddapah is the capital of the eastern district of the Balaghaut ceded territory, and is situated in latitude 14° 28′ N.; longitude 79° E. It is often called Cripa, which is a corruption of Cuddapah, and which means a threshold; as it is situated at the entrance of a valley, visited, formerly, and held sacred by the Hindoos. This town is situated on a hot, sandy plain, of considerable extent, and surrounded by distant hills. It is remarkable for its great heat, and on this account it is vulgarly called by Europeans "the frying-pan of India," resembling in its locality that utensil. From general testimony, and especially from Mr. Howell, who was born in the country, and has travelled a great deal in India, the heat must be prodigious. During the dry season, if there be any wind in the day-time, after the sun sets it dies away, and the atmosphere becomes suffocating; and this continues through the night. There are no dews, and the common people sleep out in the open air. The soil is sandy, and of a brownish color; and during the hot season all vegetation, excepting trees, is burnt up. The heat imbibed during the day by the earth, is retained through the night; while the many trees about the town tend to prevent the circulation of the air, and to aggravate the evil. Ever since last September, fever has raged here, and few have escaped its assaults, though it has not been very destructive.

The town of Cuddapah was formerly much more extensive than at present, as the ruins all around indicate. These ruins, however, in general, are but the ruins of poor, wretched, mud-walled cottages. The town consists principally of such hovels, of one story, placed in tolerably good street-order, while those that are fallen down, and suffered to remain in that state, are almost as numerous as those which are inhabited.

This will give a general idea of towns in all parts of India. Here are several mosques and Mahommedan burying-grounds, crowded with tombs, built in the style peculiar to that people, together with two ancient palaces belonging to them, the one of which is now the jail, and the other the treasury. In the latter building are kept both the cash collected in the district as taxes, and the public records. General appearances indicate the former dignity of the Moors here, and strikingly demonstrate their present degradation. As to extent of population, indeed, the Mussulmans are numerous in this place, being about one-third of the whole; but they are wretchedly poor, ignorant, and sensual. The other two-thirds of the population are Gentoos. They have but few pagodas in the town, and these are very small. These people are also generally poor. A sort of coarse cloth is made here, such as the people wear. In the neighborhood is a diamond-mine, now worked, and also an indigo-factory, where that article of commerce is prepared, of a superior quality, from the dried leaf of the plant. The population of Cuddapah and its vicinity is stated to be 60,000. Water is obtained from tanks and deep wells. Rice, *dhole*, and several kinds of grain, are grown in the neighborhood during the rainy and cool season. Here are both a civil and a military establishment for native troops; but there is neither church nor episcopal chaplain. To Mr. Haigh, the Zillah-judge, Mr. Brown, the registrar, and Dr. Geddes, we are much indebted for their great hospitality.

With the general aspect of the mission here we were much pleased. Mr. Howell and Mrs. H. are both Indo-Britons, or country-born, pious and worthy people, and greatly respected by the English gentlemen in the neighborhood, who show them every kind attention. Mr. Howell is an excellent, active, and useful missionary. He most commendably devotes his whole strength and time to the natives, and does not suffer his attention to be diverted from his great object by English services. We were highly gratified by his excellent spirit, his good sense, and his devoted piety. The Teloogoo language is spoken here by the natives in general, and Mr. Howell preaches in it with great fluency; indeed he is said, by competent judges, to have a very extensive knowledge of it, and to speak it as well as the natives.

A neat and comfortable chapel has just been completed here, forty-eight by thirty-two feet, with a good vestry at one

end. The whole is built of burnt bricks, and plastered over with chunam, with a flat roof, which is supported by two rows of pillars. The chapel was raised under the superintendence of Mr. Howell, and does his taste and judgment great credit, as well as his good economy, for it cost only the small sum of 2400 rupees, and which was all raised by subscriptions in the country, and principally in the neighborhood. Mr. Howell has also built himself a parsonage-house near the chapel, a good and comfortable dwelling, with a hall and four bed-rooms, and verandahs both in front and behind. This house cost only 1400 rupees. It stands in a convenient compound, in which is an excellent garden, and a well of good water. Still nearer the chapel, Mr. H. is erecting a school-room for the native Christians' children; and a little farther off is a village of mud-walled cottages, in two rows, forming a street, consisting of thirty-six houses, and 148 residents, appropriated for the use of those natives who embrace Christianity, and consequently lose caste. All the cottages are inhabited. In this village is a school-room, used for that purpose till the new one is completed, and where all the Christian families meet for family-prayer, mornings and evenings. Here is a weaver's shop, in which are several looms; Mr. Howell being anxious to teach the people some business by which they may obtain a livelihood when they embrace Christianity, lose caste, and are abandoned by their friends. He has established a common paper-manufactory, with the same view, since we left Cuddapah. All the encouragements of a worldly nature Mr. Howell holds out to the natives, on becoming Christians, are to allow them to reside in one of these cottages, find them employment, and make them work for their own subsistence. He in the first instance provides them with looms, wheels, &c., which the people afterwards pay for by instalments. We cannot but highly commend this plan, which is the best of any that we are acquainted with to meet the case; and this, or some other, we think, must be acted upon, so long as the loss of caste in these countries is attended with consequences so appalling and discouraging. A subscription of fifty rupees per month, from a gentleman at some distance, enables Mr. Howell to erect these cottages, and to carry these plans into effect.

Mr. Howell has at present four schools connected with the mission, all under Christian instruction; one of Christian children, consisting of fifteen boys and twelve girls, taught

by a Christian native; and two schools for boys and one for girls, the children of heathen parents, containing in all sixty boys and twelve girls. Mr. Howell finds it very difficult to obtain suitable schoolmasters. Besides these, he has under his superintendence two schools of Mussulmans' children, one of which is supported by Mr. Judge Haigh, containing twenty boys, and the other by Mr. Brown, in which are forty boys; but Christian principles, we are sorry to add, are not yet allowed to be introduced into these schools.

Mr. Howell settled here in December, 1822, since which he has baptized, of men, women, and children, 239; several of whom have removed to Chittoor, and belong to the congregation there; and five families have relapsed to heathenism. The above number comprised—

Brahmin	1
Sudras	23
Mahommedans	5
Pariahs	210
	239

About eighty of the above have gone to Chittoor, and twenty-five have been expelled. A church has been formed of native Christians, on the congregational plan, and twenty-two members have been admitted, nine of whom are at Chittoor, under the care of Mr. D. and Mr. W. Within the last two years, twenty-one couples have been married by Mr. Howell, and within that time there have been fourteen deaths.

On Lord's days Mr. Howell preaches twice to the native congregation in Teloogoo, when about a hundred attend, well dressed, and who behave with great propriety. They sit on the floor, according to their custom at other times. There is an obvious difference between them and other natives as to cleanliness and decency of dress, and this difference is in favor of the Christians. There is public service again on Wednesday evenings, when about eighty persons attend. On Friday evenings is a prayer-meeting, when there are fifty or sixty present. Several native men engage in extempore prayer. Mr. H. preaches at the jail to the prisoners on Saturdays. He has likewise conversational meetings in the school-room on Mondays. All the Christian children attend

the Sunday-school, and Mr. H. meets them before the afternoon service, to converse with and to catechise them.

Mr. H. employs three readers and catechists, to go from house to house in the evening of every day, to instruct both Christians and heathen. Their names are Luther, who was a Brahmin; Jonah, and Job, who were both Pariahs. They all seem to be pious and devoted men. The famous Ananderayer is here at present. He is advanced in years, and is employed as a catechist.

Mr. Howell speaks of the professing Christians as being in general consistent; and, if they act otherwise, they are dismissed from the village. All the schools are supported by the subscriptions of gentlemen in the neighborhood, Mr. H. being very reluctant to draw on the funds of the Society for that purpose. We found them in a good state.

While here, we had an opportunity of attending a great Hindoo festival, called Gangamma Tirnal, or the great goddess Gangamma, held in the village called Cocottapetta, distant from Cuddapah about five miles. This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house the people were sacrificing sheep and goats to the idol all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which multitudes of bullock-basket-carts were driven, from which grain, of various kinds, was thrown to all such as chose to receive it, in fulfilment of vows. Between twelve o'clock at noon and six in the evening, we saw thirty men and two women undergo the ceremony of swinging upon hooks put through the skin of their backs. The machine which was used for this purpose was a bullock-cart. Over the axle-tree a post was erected, over the top of which a beam, about thirty-five feet in length, passed, and moved upon a pin. The longer end of this beam extended over the bullocks; at the end of it was a square frame attached, adorned with young plantain-trees, in which two persons could stand. When the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar. This being done, and we saw the operation performed in several instances, the beam was raised upon its fulcrum, and the persons on the frame were elevated about twenty-five or thirty feet above the ground.

Each person was furnished with a dagger in one hand, and a pocket-handkerchief in the other. The machines, to some of which were yoked six, eight, ten, or twelve bullocks, were now driven at full speed round the pagoda three times, while the deluded wretches were brandishing the dagger, and waving the handkerchief, occasionally resting their weight on the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us it was in fulfilment of vows made to the goddess; others, that they were *hired* by persons standing by, and *received one or two rupees for their trouble.* Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure; but very few took any notice of those horrid scenes which most attracted our attention. Never were we before so powerfully impressed with the importance of missionary exertions. *Truly the dark places of the earth are full of the habitations of cruelty!* Oh that the people of England could have witnessed this spectacle, so truly infernal! Who could have remained indifferent to missionary exertions, or withheld his support from those noble societies which propose to make known the merciful religion of Jesus, to enlighten the heathen, and to put a stop to these dreadful cruelties?

CHAPTER L.

Bellary—Belgaum—Goa—Bangalore—Salem (new Station)—Coimbetoor—Quilon—Visit to Cotym, &c.—Trivanderam—South Travancore—Nagercoil—Departure from Nagercoil—Church Missionary Station at Palmacottah—Trichinopoly—Danish Mission at Tanjore—Combaconum—Danish Mission at Tranquebar—Madras.

We left Cuddapah for *Bellary* on the 3d of March (1827), and went by way of Gooty, where is another hill-fort of great strength. A few weeks after we had passed through this district, that dreadful scourge, the cholera morbus, broke out in it and carried off great numbers. The governor, sir Thomas Monro, passed that way at the time, and fell a victim to its awful ravages. Several other Europeans were also

carried off by it. The governor was universally beloved, and his death is deeply lamented by the whole country. He was just about to return to England, loaded with years, riches, and honors. He was esteemed a great man by all. We had enjoyed several pleasing and interesting interviews with him before we left Madras, and received from him every kind attention, and every facility in travelling through the presidency. How great has been the goodness of God to us! The awful plague did not break out till we had passed. The country continues barren and of an inhospitable aspect; but a small proportion of it is capable of cultivation; yet it somewhat improves as you approach Bellary, where we arrived on the 7th of the same month, and where we were received by our missionary friends and others with the most affectionate attentions.

Bellary.—This town is situated in lat. N. 15° 5′, long. E. 76° 55′. It is sometimes spelt *Balhary.* It stands on level ground, and is laid out in wide and regular streets, lying parallel with each other, or crossing at right angles. Though the houses are generally built with mud walls, and have a poor appearance, yet they are more neat and cleanly than are observable in Indian towns in general. The fronts of many of the houses are ornamented with broad white and red vertical stripes, as well as the steps at the doors, and the raised platforms under the verandahs. The trees, growing in rows in the streets, in this and many other towns, are colored and ornamented with similar stripes, but carried horizontally round their stems. The main streets are kept in neat and good repair. Here is an extensive bazaar. In the town are eighteen or twenty pagodas, some of which are well built, but in general they are small; and also several mosques. To the eastward the town is inclosed by a ditch, and has two entrances from the country on this side, where there are gateways of stone. Beyond this boundary are several poor and wretched villages. On the west side of the town is a hill-fort of considerable strength. The hill is a mass of sienitic rock, the summit of which is fortified. A fort and ditch extend along the eastern side of the bottom of this hill, and stretch to the southward. Within this part of the fort are the barracks, some European shops, the government-chapel, &c. The cantonments extend round this hill, on which are many good houses, and in which the officers of the military establishment, and the civilians, reside, who are con-

nected with the government. Within the cantonments, and on the south side of the hill, and half a mile to the west of Bellary, is the *Coul Bazaar*, containing a population equal to that of Bellary itself. Here is a mixed multitude, generally camp-followers. They are mostly Malabars, and of course speak the Tamil language, while the native population of Bellary speak the Canarese. These two places, taken together, contain a population of about 36,000, one fifth of whom are Mahommedans; the rest of course are Hindoos, or, as they are called here, Gentoos. A spacious tank lies between Bellary and the Coul Bazaar.

The mission-premises are well chosen, and most advantageously situated, being close to Bellary, and between it and the fort. They contain about seven acres of land, a principal part of which is occupied as garden-ground, neatly laid out, and in high cultivation. Here is a good house, of considerable size, occupied by Mrs. Hands and family, with upper rooms. Near it is another, of less dimensions, occupied by Mrs. Beynon. A third, still smaller, accommodates Mr. Paine, the printer; adjoining it are the printing and other offices. On the premises the mission-chapel stands, and near to a public street. This is a large and handsome building, and neatly fitted up inside, with a comfortable vestry. This chapel was erected by subscriptions raised in the country, and cost 7,000 rupees. In it are two public English services every Lord's day, when congregations of from seventy to one hundred and fifty persons attend, partly English, civil and military, and partly country-born. A Christian church has been for some years organized here, on the Independent principles of church-government, into which two hundred and thirty members have been admitted, many of whom appear to have been brought to the knowledge of the truth here. Some of them have gone to their rest, others have been removed to other parts of India or to England, and twenty-four communicants still remain. Most of these persons have done great honor to their profession. Mr. Hands preaches early on Lord's day mornings at the jail, to about three hundred prisoners, in Canarese. In the chapel is a week evening English service, when but few attend except the mission-families.

In connection with this mission there are twenty-two schools of native children, containing about one thousand. Many of these schools are at a great distance, and are visited

about once in six weeks by Mr. Walton, the assistant. But on examining several of the distant schools, we found that the children had made but little progress, from the negligence of the masters, and the impossibility of extending to them that frequent superintendence which is essential, owing to their distance, some of them being twenty miles from Bellary. Perceiving that the advantages accruing to the children were not adequate to the expense of the Society, we have advised that, for the present, all these distant schools should be abandoned, and that other schools should be raised at a moderate distance, and where they can receive the necessary superintendence. This will allow the missionaries to direct their energies to objects nearer home with greater hope of success. In all the schools the Scriptures and other Christian books are read. They are wholly conducted, indeed, on Christian principles. Here is but one girls' school, consisting of six Malabar children, under the care of Mrs. Hands. The prejudices in Bellary against female education, among the Canarese population, are at present very strong.

Mr. Hands preaches to the Canarese in the chapel on Lord's day mornings, when about ten adults and seventy children attend. He preaches occasionally in a school-room in the town, when seventy or eighty persons gather around to hear. He also meets the native converts weekly, at his own house, for conversation and prayer.

Mr. Walton, the country-born assistant, appears to be a pious and devoted young man, and is very usefully employed in the mission. On Lord's days he preaches, in Malabar, on the mission-premises; on Mondays, in Canarese, in the pettah, or town; also, on Wednesdays, in the evening, in the school-rooms; Thursdays, in the fort, in Tamil; Friday mornings at a village, in Canarese; on Saturdays, in the town again, in Teloogoo. Every month he visits half the schools; the one month he goes to those in the eastern division, the other to those in the western; devoting one week to each division. In recommending the abandoning of the distant schools, we have advised that Mr. Walton should take up his residence in the Coul Bazaar, where there is a population equal to that of Bellary, but on which no missionary labor has been yet bestowed, beyond that of establishing one small school, and an occasional transient visit to it by Mr. Walton. This place, we have advised, should be the

place of residence, and the immediate sphere of Mr. Walton's labors.

There are four natives who have given satisfactory evidence of a converted state. Thirty-eight adults have been baptized, and sixteen children. Ten or twelve more, included in the number of the baptized, are in a hopeful state. One man had been long employed in the mission to read to those natives who come casually to the mission-house, and had given great satisfaction. But when his baptism was proposed, and when, of course, he must lose caste, he excused himself on the ground of the opposition of his wife, who, he stated, had been so exasperated by his intention to be baptized, that she had thrown herself into a deep tank, with an intention of drowning herself. This story was entirely a fabrication of his own, and his hypocrisy was detected. The love of money was the root of the whole evil, both of his hypocrisy and his awful attempt to hide it and deceive the missionaries. He was well paid for his services while connected with the mission.

Here is a Bible, a Missionary, a Tract, and a School Society, all of which are flourishing, and the means of much good, and meet with encouragement and support from the Europeans in the neighborhood.

The charity-school is doing well, and we were much satisfied with an examination of the children. There are at present thirty children in the school, boys and girls, mostly country-born, with one or two English, and as many natives. Between three hundred and four hundred have been educated in this school since 1811, when it was established. A pious man is the schoolmaster, and it is under the immediate superintendence of the missionaries. It is supported by subscriptions raised in the neighborhood.

Mr. Hands has been engaged for many years, together with Mr. Reeve, in translating the Scriptures into the Canarese language; and we are happy to state that he has at length brought this great work to a close. At a meeting of the committee of the Bible Society at Madras, this translation was spoken of in terms highly flattering. Mr. Hands is about to proceed to the printing of it at the mission-press. He has also written several tracts.

Mr. Hands has been very useful to the English at Bellary. Many officers as well as privates in the army, and civilians, also, in the Company's service, we have reason to believe,

have been brought to a knowledge of the truth by his labors; and some of them are now bright ornaments to the religion which they profess. He is most highly and extensively respected by the Europeans, as well as by his brethren, in this country. Mr. Taylor, of Belgaum, Mr. Howell, of Cuddapah, and Mr. Walton, his assistant at Bellary, have all been brought into missionary work by his instrumentality, and are all men worthy of the Society's esteem and confidence. Mr. Hands, having now completed his translation, will, we hope, have more time to devote to the preaching of the gospel among the natives.

We left Bellary on the 20th of March, in order to proceed to Belgaum.

Belgaum.—This town is situated about seventy-five miles to the east by north from *Goa,* in north lat. 15° 40′, and east long. 75° 30′, amidst a country which is greatly undulated. At a distance around it has a barren and naked appearance, the soil being rocky, and thinly covered with vegetable mould. The town, or pettah, is embosomed in trees; the mango and cocoa-nut greatly abounding. The town consists of several streets, lying in different directions. The houses are tolerable for native structures; but the general aspect of the place is that of other Indian towns. Here are two or three poor pagodas, and a mosque or two. Within a mile and a half of it is the village of Shawpoor, with a mud-wall fort. In this direction the ground is rich and well cultivated. At a short distance from both these places is the cantonment, where the government are erecting barracks. Between the barracks and the town is a village of camp-followers. The whole native population of all these places is estimated at 25,000, which we think is rather over than under the truth. They consist of Mahrattas, Teloogoos, Canarese, Malabars, &c., though the first mentioned are the most numerous, Belgaum being in their country. All these languages are spoken here, but the Tamil the most commonly, most of the inhabitants being acquainted with it. On the east side of the town is a strong fort, which is surrounded by a very deep ditch. It is neglected, however, and fast hastening to ruin. It is nearly a mile and a half in circuit. Within it all the English families reside, who are chiefly connected with the army. Their houses are scattered over its area, each having an excellent garden and compound, ornamented with various trees. Within this inclosure are several for-

saken temples, which belonged to the Joir-sect of Hindoos, whose workmanship in many parts possesses great beauty; several others have been destroyed. Within the fort is also the chapel, a plain oblong building, erected by public subscriptions, but considered as belonging to the Company.

Mr. Taylor having officiated as chaplain to the garrison till now, all the duties of that office have been discharged by him. He preached in English twice in the fort, and once in the cantonment to the common soldiers, every Lord's day; and once in the week, besides reading the church service. Marriages and baptisms all devolved upon him, as well as visiting the sick, &c. While so engaged, it would have been unreasonable to expect from him that attention to his legitimate duties, as a missionary to the heathen, which otherwise he would have discharged. However, there is reason to hope that his labors among the English have been blessed to the conversion of several, some high in office, others in the ranks, several of whom hold prayer-meetings weekly within the fort. But we are happy to add, that a chaplain has now superseded him, who has been appointed by the government, to whom Mr. Taylor resigned the chapel, and all the duties connected with it, immediately on his arrival, which took place while we were at Belgaum. Mr. Taylor will now devote the whole of his attention to the prosecution of his proper missionary duties among the natives, for which his intimate knowledge of their language well qualifies him.

There are eight schools of native children at present in connection with this mission, four of which are in distant villages, and four in the immediate vicinity. The children have not made much progress. Dhondapah, a native convert, once a Brahmin, and who seems to be a truly pious man, is employed in visiting these schools, two of them weekly, when he catechises the children, distributes tracts, &c. Here is no school for girls. In all the eight schools there are 250 children.

Mr. Taylor has two Tamil services in the week; but the attendance is very irregular. In the town of Belgaum he has lately erected a small house, to which he goes daily for several hours, and where the people are invited to come for the purpose of conversing with him on religious subjects. Sometimes an encouraging number attends; at other times but few. Here is a depository for books and tracts, both in-

the Tamil and Canarese languages, as well as Teloogoo, for giving or lending, as circumstances may dictate.

Not much success has attended these means, or the preaching of the gospel among the natives, as yet, in this place; however, the truth is not without witness. You are aware that three persons of some distinction were some time ago baptized at Bombay, from this place. A persecution followed, and two of them abandoned their profession for a season; however, one of the two has returned, and appears to be steadfast; the other is gone from the place, and it is not known what has become of him. The two are entirely forsaken by their friends. Besides these, there are three others in the poor's house who give pleasing evidence of a work of grace. There are some others at Shawpoor who make a promising profession.

Besides his other duties, Mr. Taylor has been much engaged in rendering Mr. Hands assistance in his translation of the Scriptures into Canarese, going carefully over it, and offering such remarks and criticisms as occurred to him. He likewise gave his assistance, as well as Mr. Hands and Mr. Howell, to Mr. Reeve, in his translation of the Pentateuch, and in compiling his Dictionary.

We have, indeed, every reason to be well satisfied with Mr. Taylor, who is a pious and amiable man, zealous and devoted to his work as a missionary, and possessed of good talents and great prudence.

A society is established here for raising subscriptions for promoting the great cause. About 700 rupees are contributed annually, a principal part of which is devoted to missionary purposes; the rest is divided between the Bible and Tract Societies.

Mr. Taylor's English congregation used to be sometimes about one hundred, officers and privates, differing according to circumstances; the communicants from twenty to thirty.

Belgaum is a good missionary station. The climate is one of the finest in India; though we were there in the hot season, it was mild and pleasant, and the heat by no means too great for English constitutions in general. It is favored by having sea-breezes daily, from about noon till next morning, when it is succeeded by the land-wind.

We commenced our journey to Goa on the 12th of April. Mr. Hands had resolved to accompany us as far as Banga-

lore, and Mr. Taylor as far as Goa. We were happy in having his company, as he is acquainted with the place, having occasionally visited it before, and distributed there the sacred Scriptures.

Goa.—Belgaum is elevated considerably above the level of the sea, and nearly on a level with the top of the Western Ghauts, which we reached the next day, and made our descent down the tremendous pass the next morning. At a village called Assunwarra, we met with the Portuguese admiral, De Costa, from whom we received every polite attention; and next morning, April 16th, we reached Goa, and took up our residence at the town of Panjam. This place is generally called new Goa, and is where the Portuguese now generally reside, having forsaken old Goa, under the idea that it is unhealthy; and besides, the former is more convenient, being nearer to the entrance into the harbor from the sea. This town contains about 10,000 inhabitants, and most of the houses are new. We were politely received by Signior Cypriano, the secretary of state, an intelligent, pleasant, and hospitable gentleman, who showed us every attention in his power. A full account of this place, as well as of our most interesting tour in general, must be reserved for a future opportunity—we cannot now enter into details. However, accompanied by the Signior Cypriano, we visited old Goa: this once famous and vast city, which, in its glory, contained not fewer than 150,000 souls, is now a desolation; all the common houses, excepting about 30, in ruins, and the vast churches and monasteries in a state of rapid decay, and no funds are possessed adequate to their repair.

We visited all these prodigious buildings with great interest, but especially the Inquisition, once so terrible, but now, we rejoice to state, an entire ruin. Though the roof has fallen in, and most of its floors are broken down, the doors are still kept locked; but by the orders of our kind friend, M. Cypriano, who never can name it but with abhorrence, the doors were opened, and we had the entire range of the whole interior.—Among the establishments yet remaining here, is a nunnery, in which are immured about thirty females. But very few priests and monks are found in any of these once splendid establishments; and in the two colleges are but a small number of students preparing for the priesthood. Popery here, indeed, like its edifices, is a mere desolation.

Having obtained a small vessel, we went on board on the 22d of April; we kept close in shore the whole distance, and on the 23th landed at Cananore, and were most hospitably received by captains Brett and Walsh, two pious and worthy individuals. On the 3d of May we proceeded by land to Bangalore. We were detained two or three days at Manantoddy, waiting for the passport, or permit, of the rajah of Mysore, to pass through his country, and to use his bearers. We arrived at the city of Mysore on the 10th, and were politely entertained by the resident at the rajah's court, —— Cassamajor, Esq.

We visited Seringapatam, which lies in the road. Mr. Hands, it will be recollected, was originally intended to labor in this city. Here is a small Christian chapel, and a few country-born professors of religion, some of whom, we hope, are pious persons. Mr. Pigeon, a pious man, conducts the public services on Lord's day, and also supports a small school at his own expense. All these persons are connected with the gun-carriage manufactory; and will, with that establishment, remove to the neighborhood of Madras, in the beginning of the next year, 1828. This city is now so unhealthy, that all Europeans have forsaken it. On the 12th of May we arrived at

Bangalore.—This town is situated in the Mysore country, in the 13th degree of north latitude, and 77° 42′ east longitude. This is one of the most extensive military cantonments in Peninsular India, and will accommodate 8000 troops, infantry and cavalry. The situation is highly salubrious, not being too hot for European constitutions. It is elevated above the sea, about 8000 feet. The hot season is very moderate, the cold healthy and bracing. Near the lines is a fort of great extent, being a mile in circuit, with strong walls and a deep ditch. But as a fort it is neglected, and greatly needs repairs. Near the fort is the pettah, or town, of Bangalore, of considerable size, containing a population of from 25 to 30,000 souls, who speak the Canarese language. They are mostly Hindoos, but a small proportion of them being Mahommedans. The swamy-houses (small pagodas—God is called *Swamy*) are numerous; but there is no pagoda of great size. Monkeys here are very numerous; and swarms of them are seen on the roofs of the houses, no one disturbing or in any way molesting them; but, on the contrary, they are regularly fed, and are regarded as *citizens*, entitled to

both protection and support. The houses are low, and built with mud walls, a few brick buildings excepted, with flat roofs, made also of mud. The main streets are sufficiently wide and regular. On another side of the cantonment is the Bazaar, or Malabar town, inhabited principally by camp-followers, and containing a population equal to that of the pettah just named. The houses, as in the former, are built with mud walls, but their roofs are thatched and elevated. Here the Tamil language is spoken. Hindoostanee is every where the vernacular language of the Mahommedans, and is spoken in common among themselves; but they are also acquainted with the language of the people among whom they reside, and speak it with as much correctness and fluency as other natives. For missionaries, therefore, to learn the Hindoostanee, for the sake of being understood by the Mahommedans, is generally unnecessary, unless they are wholly devoted to their instruction.

As to the locality of Bangalore, it is highly pleasant. The surface of the country is undulated, and consists of many hills, of moderate elevation, whose sides are gently sloping. The roads around it are very good, and the country pleasantly wooded, and inclosed in gardens and compounds. Besides extensive ranges of buildings for barracks, hospitals, houses for officers, &c., there is a good church, well situated, in which the Rev. Mr. Malkin officiates.

As a missionary station, Bangalore has been much overrated. The Canarese pettah contains, it is true, a large population; but the missionaries have hitherto been excluded from it, nor have they been allowed to establish a school in it. It is not under the government of the Company, but of the rajah of Mysore. There are about twenty villages, mostly very small, scattered around, to which a missionary may have access, and preach in the streets. But it is quite understood that the rajah is not favorable to such measures. In these twenty villages may be about 7000 inhabitants. The Malabar population promises but a distant prospect of usefulness. Few of them are stationary here, excepting the people who keep small shops. The rest are camp-followers, a vagrant race, whose habits render their minds very unsuitable to Christian principles and discipline. Nor can much benefit be expected from introducing schools among them. No sooner have the children learned their alphabet, than they and their parents are removed, and the labor is lost.

Few, either parents or children, are so stationary, here or at any other cantonment, as to derive permanent advantage from either the preaching of the gospel or the operation of the school-system. At present we think missionary exertions should be directed to the resident population of these countries. This district is no doubt highly salubrious, and conducive to health; and this is the principal recommendation of Bangalore as a missionary station.

There is sometimes a considerable number of European soldiers; but, of course, they attend at the government-chapel. A few of both officers and privates attend, occasionally, the labors of the missionaries;—in common circumstances, seldom more than twelve or fifteen. That so much time should have been devoted by the missionaries to English preaching here, we cannot but at the same time lament and condemn. One English service in the week may be beneficial, as well to a missionary's own spirit as to those who may be disposed to hear him; no missionary, we think, can attempt more, without neglecting the heathen and his own legitimate work; and this is what we have recommended to the attention of Mr. Campbell. The mission-chapel is a neat, small building, and will accommodate about 100, or something more. While we were at Bangalore, Mr. Tyerman preached every Lord's day evening to crowded congregations; but this affords no criterion by which to judge of the stated audience. An English church of four or five members has been organized here; but only one or two of these can be regarded as permanent.

Mr. Campbell, we are happy to state, has so far conquered the difficulties of the language, and made such proficiency, as to be able to preach fluently in it, and we have reason to suppose that he is well understood by the Canarese population; and his ardent and lively manner inspires the hope that he will be a zealous and excellent missionary. On Lord's day, in the morning, he conducts a public service in the Canarese language, when about fifteen adults and eight or ten children attend with apparent seriousness. The most of these, however, it is to be considered, are his own domestics, or persons living upon his own premises. Very few strangers attend. Besides this service, for the benefit of the heathen, Mr. Campbell goes two or three times in the week into the villages, where, in the streets, he preaches the gospel to such as may come to hear. We have seen sixty or

seventy in one village; in another, could scarcely one be prevailed upon to listen. In these cases much depends on the head-man of the village, who, knowing the unfavorable dispositions of the rajah, will seldom fail to exert an influence which is hostile to the gospel. The difference of feeling shown in those provinces which are under the English government, from what is seen within the range of independent dominions, is considerable. In the one case every facility is given to missionary efforts, and in the other every obstacle is opposed to the propagation of the gospel.

Mr. Campbell has under his care three men, David, Paul, and Solomon, who appear to be pious and worthy men, and possessed of good natural talents, and disposed to be useful. In examining them as to their piety, attainments, and motives, we had much reason to be satisfied, and to entertain the hope that they will be blessings to their countrymen. There is, likewise, a youth employed as a reader. All these persons go into the villages alone, or with Mr. Campbell, and address the people on the things of God with much apparent ardor, and, we are informed, with great propriety. They likewise assist in the Lord's day morning service in the chapel. They are also employed in visiting and superintending the schools. These are all supported by the Society, and live in Mr. Campbell's compound, in houses which have been built for them. In the same compound, is a school of ten fine boys, supported by subscription, raised in the neighborhood; but they are all under the care of Mr. Campbell and the man just named. At an examination also as to their attainments in the Canarese and Tamil languages, Catechisms, the Scriptures, &c., we were highly pleased, and found them the most intelligent boys we have met with in any school in India.

Besides this school, Mr. Campbell has very lately raised four others among the Malabar population; one for teaching Hindoostanee, one for Tamil, one for Teloogoo, and one for Canarese. All the children are very small, and little progress has been made. The four schools contain about 100 boys. They are all under the superintendence of Mr. Campbell and his people.

While we were at Bangalore, we received the most polite attentions from general Pritzler, colonel Armstrong, and many others of the most respectable inhabitants, to whom we are much indebted. Mr. England, a pious and excellent

Wesleyan missionary, resides here, and preaches both in English and Tamil.

Salem. (New Station.)—Having heard much of the mission at Nagercoil, and having received a very pressing letter from Mr. Mault, on our first arrival at Madras, entreating that we would visit that station; though the distance is great, we felt it our duty to proceed thither from Bangalore, it being the nearest point from whence we could reach it. This would also give us an opportunity of seeing both Quilon and Combooconum, which appeared to us highly desirable. We therefore left Bangalore on the 7th of June, to reach those distant objects. We passed through the towns of Oosore, Ryacottah, and Oomaloor, and on the 12th of the same month arrived at

Salem.—We particularly notice this place, the name of which, it is probable, is not known to you, because it has, in consequence of our visit, become one of the Society's new missionary stations in this peninsula. Salem is the name of a large town, and also one of the most extensive and populous collectorates in India. The town is situated in about N. lat. 12° 0′, and E. long. 79° 0′, in the midst of an extensive, rich, and beautiful plain, which is nearly surrounded by elevated and romantic hills, which rise from this plain at the distance of about seven miles from the town. Within this basin are innumerable villages, containing a population of about one hundred thousand souls, all at a moderate distance from the town. This town consists of two parts, at the distance of about half a mile from each other, and contains a very large population. The whole collectorate, which is almost as extensive as Scotland, contains a population of nearly a million and a quarter, over whom the Brahmins have but little comparative influence. The Roman Catholics are numerous. At the town of Salem is a civil establishment, consisting of a collector, a judge, with a Zillah-court, sub-collector, a medical gentleman, &c. The collector is at the head of this establishment, and is, in fact, the governor of this large dominion, and next in dignity to the governor of the presidency. M. D. Cockburn, Esq., from Scotland, a gentleman of great respectability, is the present collector. We were invited to take up our abode at his mansion, where we were received with the most affectionate and Christian hospitality, and spent a week. Mr. and Mrs. Cockburn are decided friends to the cause of the

Redeemer and of missions, and both expressed an ardent desire that we would send a missionary to labor at that place, assuring us, at the same time, that if we did, nothing should be wanting on their part, to promote both his usefulness and his happiness. They had already established schools in the immediate vicinity, containing about 2300 children, into all of which the Scriptures and Christian books had been introduced. Mr. Cockburn proposed, in case of a missionary's settling there, to place all these schools immediately and entirely under his direction. He said also that there was a convenient house, well situated, which could be either purchased or rented at a moderate rate. The situation is likewise as salubrious as any part of India. All things considered, Salem, as a missionary station, is not surpassed in importance by any one in India; and there are but few, if any, its equals, both for extent of sphere, and for promise of both happiness and usefulness.

Providentially the expected brethren arrived at Madras before the meeting of the committee took place; and all that were destined for distant places we recommended should remain till after the brethren had assembled. At that time we assigned our reasons for wishing to alter the destination of Mr. Henry Crisp, from Cuddapah, with which we were well acquainted, and recommended to the committee that Mr. Crisp should settle at Salem. This met with the unanimous approbation of both Mr. Crisp himself and all the brethren; and as soon as the business of the meeting was over, and as Mr. C. could make his arrangements, he, with Mrs. Crisp, left Madras for Salem, where they would arrive about the 25th of October, and where, we doubt not, they would meet with the most cordial and affectionate reception from Mr. and Mrs. Cockburn, to whose house they were invited, till they could complete their arrangements in their own house. We think Mr. and Mrs. Henry Crisp exceedingly well suited to the situation. The language spoken at Salem is Tamil, in which Mr. Crisp is making respectable progress. What he knew of Teloogoo is of use to him in acquiring the Tamil, and so is not lost by the change of destination.

We expressed a wish, before we left Mr. Cockburn's house, to see some of the schools which he had raised. He politely sent a messenger immediately to a few of the nearest of the masters, to bring their pupils to his house, and in a few hours 500 children, as fine boys as any in India, were as-

sembled, to whom a great number of books, all Christian, were distributed, and received with the greatest delight.

One English service on Lord's day will be expected from Mr. Crisp. Two of the students from Cananore are to be placed under Mr. Crisp's care, and to assist him in his work there. This collectorate is 150 miles in length, by 100 miles in breadth, a rich and fertile country.

Loaded with the affectionate hospitality of this worthy family, we took our leave of them on the 19th of June, to proceed to Quilon by way of Coimbetoor. Meeting with colonel Hazelwood, from whom we had received many kind attentions upon the road, and who is well acquainted with this country, he strongly recommended us to go across the Nilgherry Hills, as that was the shortest direction to Quilon. He delivered to us a message from J. Sullivan, Esq., collector of the Coimbetoor district, and who resides upon those hills, in which he sent the most pressing invitation to his house. We resolved to take that road, ascended the mountains, and met with a Christian welcome from Mr. Sullivan and his pious family. But our disappointment was great, on being informed by Mr. S. that the monsoon had just set in, and raged so furiously along the coast of Malabar, that it was utterly impossible for us to reach Quilon, from the state of the river, &c. We were therefore obliged to abandon the hope of visiting Quilon, to retrace some of our steps, and to proceed to Nagercoil by way of Madura and Palamcottah. We spent four days under the roof of this excellent man, who resides on the top of the Nilgherry Hills, at Ootakamund, which is 8000 feet above the level of the sea, and so cold that we were inconvenienced by it, and anticipated our return to the heated plains below with pleasure. But, though we were disappointed in our object, two important ends were gained by this visit: First, we ascertained the climate of these hills, which have been but lately known to Europeans, and which has been recommended as highly important to such European invalids as have been debilitated by a residence in these sultry climes. And we are of opinion that no missionary in these countries, laboring under such debility, should ever return to England, when the recovery of his health is the only object, till he has paid a visit to these hills, where he will find a climate so much resembling that of England, as to justify the hope that such cases of disease as would be benefited by the one, would be as

much so by the other. In our farewell-letter to the missionaries of India, a copy of which accompanies these reports, we have expressed our advice on this topic; to these sentiments we beg to refer you. The second object gained by this visit is the prospect of establishing another new mission at

Coimbetoor.—This word also applies to both the collectorate over which Mr. Sullivan officiates, and also to the capital of it, a large town, containing 15,000 souls, situated in N. lat. 10° 55′, and E. long. 77° 6′.

Though we passed through the district, we had not an opportunity of seeing the town. But, according to Mr. Sullivan's account, it contains the above population; it is a neat, pleasant, and healthy place. As at Salem, there is a civil establishment, consisting of the same description of officers. This collectorate joins that of Salem to the east, and they are separated from each other by the river Cavery. It is very rich, something smaller as to extent than Salem, and contains a population of 800,000, who are but little under Brahminical influence.

On the 30th of June we took leave of this pious and excellent family; next day descended the mountain, and proceeded for Madura, through Avernashe; crossed the river Noil; passed through the towns of Dawrapooram and Dindigore, which is a large place, and would be an important mission-station, forty miles from Madura. This is also a large town, and would be a very desirable mission-station. Here is a civil establishment; Mr. Peter is the collector, a gentleman remarkable for his hospitality; we halted a short time at his house to obtain bearers, and proceeded for Palamcottah, and on the 20th of July arrived at Nagercoil, and were joyfully received by Mr. and Mrs. Mead, and Mr. and Mrs. Mault. Being now within a short distance from Quilon, and the road to it through Travancore being practicable, we thought it advisable to set off immediately for Quilon, and pay our visit at Nagercoil on our return. Mr. Mault kindly accompanied us, and we passed through Trivanderam and Anjengo, and arrived at Quilon on the 25th of July, and put up at the mission-house.

Quilon is a town situated on a flat and low ground on the sea-shore, in lat. N. 9°, and long. E. 76° 30′. This is not the place which formerly bore the name, but is comparatively modern. The ancient Quilon is situated two miles up

the coast to the north ; it is also on the sea-coast, and is now almost forsaken. Here was a strong fort built by the Portuguese, but it is now entirely destroyed. When the English took possession of the town, they blew up this fort. Near the site of the same is the ancient town, situated in a grove of cocoa-nut and other trees. In its prime it was a considerable place, and laid out in regular streets, which are still to be seen. But few of the houses are yet standing and inhabited, and only two of the churches are now used for public worship. Nothing of importance is to be seen in this place, only the ruins indicating its former dignity. Between it and the present Quilon is the palace of the *Divan*, who is the prime minister of the Travancore government. Several small pagodas are to be seen, but none of much importance, excepting the carpenter's pagoda, which is a pretty extensive and curious building, in the style of architecture which is peculiar to Travancore. The town is a scattered place, consisting of several streets and bazaars, under the shade of trees. The south side of the town is occupied by the barracks for the accommodation of native troops, which are officered by Englishmen. Here is an English Episcopal chapel, in which the Rev. Mr. Spring officiates, who is a pious and excellent man. The house of the resident is near the town. It is a large and handsome house, with a spacious lake, called the Backwater, in front. Colonel Morison is the present resident, a man of high character and respectability. Dr. Macauley is the medical gentleman, possessed of great kindness, hospitable feelings, and piety. A deep and well-formed canal runs between the town and the sea, and is nearly finished. It is made by the Travancore government, and extends a considerable distance.

The population of Quilon, and the numerous small villages near it, amounts to about 40,000, and not more, according to the statements of the most intelligent. The Malayalim language is that which is most generally spoken, though the Tamil is also spoken by a considerable number The medical men speak of the whole kingdom of Travancore as being healthy, though the atmosphere is humid, and the country has been occasionally visited by cholera.

The mission-premises are well situated for health and the sea-breezes, being close to the beach. The compound is large and good, and contains two habitable bungalows, and several out-houses, in one of which a school is kept. Mr.

Ashton resides in one of the bungalows; the other will, we presume, be occupied by Mr. and Mrs. Thomson, who were to sail from Madras two or three days after we left it, to go to this station.

In this mission are nine boys' schools, containing 450 children, and one of girls, in which there are twenty-seven pupils, very lately commenced. On examining these schools, two or three of which were too remote for us to reach, we had much reason to be satisfied; and we found them in as good a condition as schools in general in India. Many of the boys read well, and are acquainted with Watts's First and Second Catechisms. But little could be expected from the girls. The Malayalim and Tamil languages are taught in the schools.

Here are four readers and assistants, of whose piety Mr. Ashton speaks favorably. They are well employed in visiting the schools, and in going to the villages around, of which fifty are visited by them, where they read the Scriptures to the people, and converse with them on the great things of God. One of the schoolmasters, whose name is Chrishna, has given pleasing evidence of having cordially embraced the gospel. He is one of the readers now. These readers, and all the schoolmasters, Mr. Ashton meets at his own house every Saturday, for the purpose of instructing and conversing with them.

Mr. Ashton visits all the schools that are near five times each every month, and those that are distant twice. He catechises the children; and in going and returning, he converses with such persons as he meets with on the road.

English preaching has not been introduced here by the missionaries; but there are thirty, sometimes forty, natives, to whom Mr. Ashton preaches, and to whom he reads the Scriptures, &c., and he has reason to hope well of several of them. Some of the children at the schools have given pleasing evidence that the sacred truths which they have been taught have had some power on their minds, for they have refused to go and gather flowers for the idols of their parents.

Mr. Ashton, you are aware, is a country-born young man. He appears to be decidedly pious, and entirely devoted to his work.

When at Quilon we were not more than twenty-four hours from Cotym, and the Syrian churches, which have excited

so lively an interest among Christians in England; and, being aware that the worthy Church missionaries there were desirous of seeing us, and that our having seen those Christians would be highly gratifying to you all, we resolved to pay them a short visit. Dr. Macauley lent us his boat; we proceeded up the Backwater, a series of lakes running parallel with the sea-shore northward, and seventy-five miles from Quilon, and arrived next day. Our pious and excellent friends received us with all the cordiality and joy of brethren and sisters, and showed us no small kindness. We saw all that was possible for the short time of our visit, both of the state of these churches, and of this mission among them: we shall give you a general idea, in as few words as we can. The whole Syrian population in Travancore amounts to 13,000 families, perhaps about 70,000 individuals. They have fifty-five churches still in their hands; the papists have appropriated several of others to themselves. These churches, in general, resemble the parish churches of our own country, though of course they are of various sizes, and differ much as to the style of architecture. Some of them are respectable buildings, and of a considerable extent. They have neither pews nor benches inside. At the east end there is a kind of altar, with steps, on which a cross is placed, and tapers lighted in time of worship. Their mode of worship strongly resembles that of the Armenian churches, and strikingly approaches, in different ceremonies, those of the church of Rome. Though they have crosses in their churches, there is no crucifix, nor carved image. The service is read in the Syriac language, of which the people know nothing; and but few of the Catenars are acquainted with it. The *Catenars* are the priests. Here is no preaching, and nothing in the whole service for their edification, but a short extract from one of the Gospels, which is read in the Malayalim language, which is the language of these Syrian Christians. Of course they are in a state of the most wretched ignorance. In fact, these churches are but so many limbs of popery, from which, as to doctrinal sentiment, they do not essentially differ. The Church missionaries have for their object the introduction of the pure gospel among these benighted Christians. The Rev. Mr. Bayley is engaged in translating and printing the Scriptures in the Malayalim language, and has made considerable progress. The Rev. Mr. Doran is at the head of the college,

in which are fifty-one students and stout boys; twenty-eight of these are intended to be Catenars. On examining all the pupils in mathematics, Latin, Greek, English, &c., &c., we found them in a very reputable state of proficiency. The college-building is large and commodious, and there is in it a valuable library. The Rev. Mr. Baker is at the head of the school-system. Here is a sort of grammar-school, in which are sixty boys; from these are selected students for the college. We found them also in an excellent state. Besides this there are fifty-five other schools, containing about 1000 children of the Syrian Christians, in different parts of the country. Both the college and the schools are conducted on principles which are decidedly evangelical, to which the Metropolitan does not object. He was from home, but we saw his substitute and representative. Of all the Catenars, there is but one, a young man, who appears to be truly pious. Mr. Bayley has been permitted occasionally to preach in the churches; and a good understanding appears to exist between the missionaries, and the Metropolitan and Catenars.

Of these missionaries, with Mrs. Bayley and Mrs. Baker, we cannot speak too highly. They are truly pious, and breathe an excellent spirit; and appear to be greatly devoted to their difficult work. Mrs. Baker has one school of fine Syrian girls under her care. A church is about to be built here, in which the gospel will be preached, and all the students will attend there. The missionaries have service in their own houses on Lord's day, after the manner of the Church of England. We were greatly interested in this mission, which we trust will be instrumental of great good, though we fear that its operations will be slow, and the hopes of good are distant. Persons more suited to the undertaking could scarcely have been found by the Church Missionary Society. The houses of the missionaries are excellent, their situations beautiful, and the neighboring locality exceedingly rich and fine.

We returned to Quilon, and from thence we proceeded back again to Nagercoil by the road we came, and rested for bearers at

Trivanderam.—This is the capital of the kingdom of Travancore. It is situated about mid-way between Nagercoil and Quilon, and is about forty miles distant from each place, on the main road which leads from the one to the

other, and within a mile of the sea-shore. It is an extensive city, with wide streets, the houses standing, in general, in separate compounds, and have a respectable appearance. The style of architecture is peculiar to this country, and the population must be very considerable, though we were not able to form or obtain an estimate. The neighborhood is likewise populous, and abounds with villages. The ranee's palace is here, an extensive building, near which is a large pagoda; the rest in this city are generally small. Near the city is the house of the resident; when here he takes up his abode there. On the same side of the city are the barracks for the native troops, all the principal officers of which are also Englishmen. Here is also a medical gentleman, Dr. Povan, a respectable and kind man, who attends on the ranee and the young rajahs. Cocoa-nut trees and palmyras grow in every part of the city, and the houses enjoy the benefit of their shade. An artificial canal extends from the lower part of the city, runs parallel with the shore, and forms a communication with the extensive Backwater, which stretches down to Angengo.

Mr. Mead having returned to Nagercoil, the presence of Mr. Miller was not needed at that mission; and, being anxious to make the most of his valuable talents, we recommended to him, and to the brethren, that he should take up his residence and commence a new mission at Trivanderam, and be joined by Mr. Ashton from Quilon, which would render the new mission at Trivanderam immediately efficient, so far as to enable Mr. Miller to commence operations before he has accomplished the acquisition of the language, which is principally the Malayalim.* We left Trivanderam on the 5th of August, and the next day arrived at

Nagercoil, or Nagracoil. This name comes from *Nagur*, a serpent; and *coil* or *covil*, a church, or place of worship. There is an ancient Hindoo pagoda here, at which the serpent is worshipped. This village, surrounded by several others very near, is situated not far from the southern extremity of the ghauts, or mountains, which extend through this peninsula from north to south, near the western coast. It is also near to the southern extremity of the kingdom of Travancore, and fourteen miles north from Cape Comorin.

* Some circumstances have occurred, since the departure of the deputation from India, which have induced the missionaries in Travancore to decline, for the present, commencing a mission at Trivanderam.

It is in lat. N. 8° 12′ and long. E. 77° 31′. The face of the country around is well-wooded, slightly undulated, and rich in well-watered paddy-grounds. The lofty, abrupt, and picturesque ghauts are seen to the eastward, extending to the north and south as far as the eye can reach. The scenery is highly romantic and beautiful. The vicinity of Nagercoil is very populous. The inhabitants are Brahmins, goldsmiths, shopkeepers, weavers, carpenters, *sharnars* (or the climbers of the palmyra-trees), &c. The pagoda above referred to is the only one here of considerable size; the rest are very numerous, but small, and are called swamy-houses, at which idols are worshipped which the very people who pay them homage call *Pishasha* (or devils). Idolatry appears throughout Travancore in a more primitive form, and less deteriorated, than in any other part of India; and the Brahmins were more particular in excluding us from their idol-temples.

The kingdom of Travancore possesses still a nominal independence, and is under the government of a ranee, or queen, who is regent for her nephew, who will be of age to ascend the throne in about a year. Trivanderam is the capital city. There is the ranee's palace, and the seat of government. The government, though Hindoo, is singularly liberal; and has, from the earliest ages, granted free toleration to other religions, as the continuance of the Syrian churches demonstrates. The government has never opposed any difficulties in the way of our missionaries. The Roman Catholics are numerous in Travancore; and their churches extend along the sea-shore, at the distance of two or three miles from each other. So much attention is paid by the government to the freedom and to the rights of Christians, of all denominations in common, that every court of justice is provided with a Christian judge, who may belong to any denomination—Protestant, Syrian, or Roman Catholic. Colonel Morison is the English resident at the court. This gentleman bears a high character as a man and as a soldier; a character which is still more exalted by its being associated with the principles of Christianity.

The kingdom of Travancore, nearly the whole length of which we have travelled, forms one of the most rich and beautiful parts of Peninsular India. Nearly all the soil which is susceptible of it is in a high state of cultivation; the dry soils being planted with palmyra-trees, which abound towards

the south, and which yield toddy, from which *jaggery* (or coarse sugar) is made; the middle and northern parts bearing cocoa-nut trees, which yield similar products. The low and well-watered grounds are cultivated for rice, or paddy, which they produce in great abundance. The heat is moderate. The buildings, both sacred and common, the customs and manners of the people, their dress and ornaments, &c., have a greater appearance of antiquity, like their idolatry, and seem to have undergone less change from foreign associations, than those of any other part of Hindostan.

No accurate census has been taken to ascertain the population of this country; but, from the best information which we could obtain, it contains about one million and a half. Of these from sixty to seventy thousand are Syrian Christians. Three thousand are Protestants. Of the number of Roman Catholics, and of the Jews at Comorin, we can obtain no account. All the rest are Hindoos, whose sentiments, as to their mythology, and their rites and ceremonies, do not differ essentially from those of the Hindoos in other parts of India.

The choice of Nagercoil as a missionary station, is the most desirable in the whole of Travancore, as it is by far the most populous, about two-thirds of the entire population of the kingdom residing south of Trivanderam, between that city and Cape Comorin, distant from each other fifty-four miles, over the whole of which your missionaries have extended their labors, having schools or chapels, for preaching the word of life, scattered over the whole of this part of the country, in which they are operating the most important results.

The missionary establishment is near the village of Nagercoil, and consists of two good dwelling-houses, the one of which is occupied by Mr. Mead, the other by Mr. Mault; a large school-room, for the boys' seminary, at one end of which Mr. Cumberland, with his wife and family, resides—this is used at present as a chapel; a girls' school-room; a printing-office, tolerably furnished with printing-materials; a *go-down* (or store-house), and several small cottages, some of which are pretty good, for the accommodation of the servants of the establishment. They are building a chapel of great size; the walls, of good bricks, are about half the height intended. The dimensions of this building are entire—length 128 feet—width 70 feet. The length includes

two large vestries at one end; at the other end is a platform of solid stone-work, extending twenty feet, intended for a portico for the principal entrance. So far as it is done, the building is substantial and the workmanship good; the whole foundation is of the sienitic rock, a species of granite. The size of the structure, in our opinion, is too extensive; and we have suggested some alterations, which will be both a saving of expense, and contribute to the comfort of the place. The whole mission-compound includes about six acres of ground, in a dry and healthy situation. The directors will recollect that the house in which Mr. Mead resides was presented to the mission by the late resident, colonel Munro. The house occupied by Mr. Mault was built at his own expense, and is a very good one. It cost him £250; but we have made an arrangement with Mr. Mault, in consequence of which it now belongs to the Society.

Though we spent but a little more than a fortnight at this most interesting station, we visited nearly every school, and had the people assembled at almost every chapel, and had an opportunity of examining and conversing with them. In order to accomplish this, we were obliged to separate; one of us was accompanied through the eastern division by Mr. Mault, the other through the western by Mr. Mead. In the former are fourteen chapels, ten of which are good and comfortable buildings; and one more is to be immediately erected by the funds from St. Petersburg. Here are also thirty-six schools, containing 1304 children, some of which are girls, besides the girls' school at Nagercoil, under the care of Mrs. Mault, in which are forty fine girls, twelve of whom learn to make lace—making in all 1344 children; one schoolmaster to each school. In this division are 1410 professing Christians—men, women, and children, 440 of whom have been baptized. To this eastern division belong seventeen native teachers and catechists. The seminary contains thirty-one boys and youths, who belong to the same division. These are to be added to the former amount, making a total of 1375 children and youths under constant religious instruction. The central chapel at Nagercoil, not finished, belongs to the eastern mission.

In the western division are twenty-one schools, containing 541 children, some of whom are girls; one schoolmaster to each school. To this division sixteen native teachers are attached. Here are 1441 native Christians, ninety-five of

whom have been baptized. Here are also twelve chapels, ten of which are good buildings, the other two are under improvements and enlargements. One more chapel is to be erected at the town of Travancore, near Mr. Mead's house, by the money sent from Russia.

The eastern and western divisions contain, together, twenty-six chapels; fifty-nine schools, including seminary and girls' school; ninety-five schoolmasters, and Mr. Cumberland, who is over the seminary, with some monitors; 1891 children under Christian instruction; thirty-four native teachers; 2850 native Christians, 535 of whom have been baptized—about a hundred of whom appear to be truly pious characters.

So soon as Mr. Mead removes into his new house, and the two missions are formed, it is the intention of the brethren to form two churches of native converts who belong to each mission.

We had several opportunities of seeing all the native teachers, as they assembled once a week at Nagercoil to report to the brethren their labors, to receive instruction, and seek encouragement and admonition, such as it may be deemed necessary to give. Nearly the whole, it is hoped, are pious and consistent men, and efficient laborers, possessed of good common sense, and a competent knowledge of theology. They appear to be much devoted to their work, and we had every reason to be satisfied with their qualifications and their labors. They are essential auxiliaries to this vast and extended mission. With them is the superintendence of the schools, which they visit several times every week; and this they are enabled to do, as they all reside in the villages at which they labor, and where the schools are. They likewise assemble the people in the chapels on Lord's days, and other occasions, and read and explain to them the word of God; and go from house to house, catechising men, women, and children; a goodly number having turned from their dumb idols to serve the living God; this is, indeed, generally speaking, but in profession; yet a considerable number, it is hoped, with the whole heart. We were delighted, on several occasions, to see congregations of 500 persons assembled in some of the chapels, decently clad, and conducting themselves, in the house of God, with the greatest decorum and propriety. The schools we found, in general, in good condition, the children making rapid progress,

as well the children of the heathen as those of Christian parents. On the average, five or six in each school read the Scriptures in the Tamil language; about fifteen or twenty repeat catechisms, and answered such plain questions as we proposed to them on the meaning of Scripture, and the general principles of Christianity. The girls' school, under the care of Mrs. Mault (of whom we cannot speak too highly), is in an excellent state, and does her exertions much credit. Twelve of these girls learn to make lace, some of which is exceedingly well done. The children in this school, and that called the seminary, both on the premises, are entirely supported, clothed, fed, and educated, from the proceeds of land given for this purpose, and the sale of the lace made by the girls. The seminary contains (as mentioned above) thirty-one boys, mostly small, a few approaching manhood. These latter may soon be useful to the mission, as readers or schoolmasters. Two or three know English pretty well. This institution is in a good state. The printing-establishment appears to be conducted with efficiency. Some native youths are employed in it.

We are most highly gratified with the state of the general aspect of this mission. The whole is exceedingly encouraging, and ought to awaken our most fervent gratitude and praise to a gracious God. There is nothing, as far as we have seen, equal to it in all India, and we were strongly reminded of what we had so often witnessed in the South Seas.

We left Nagercoil on the 20th of August to return to Madras by way of Combooconum, in order to see the state of things there. Mr. Rhenius, of Palamcottah, kindly came to Nagercoil in order to accompany us to that place, and to show us on the road some of the congregations connected with that interesting mission, which is in connection with the Church Missionary Society, and whose extreme boundary, to the southward, touches the Nagercoil mission. We reached Palamcottah the next night. The general features of this mission strikingly resemble those of Nagercoil, while all the brethren of both are affectionately united. Here is a church of considerable size, in which Mr. Rhenius had assembled a numerous congregation, from the villages around, to meet us, and where we had an opportunity of addressing them on the great change in the islands of the South Seas. There are in connection with this mission thirty-one native teachers, who preach the gospel in 106 villages, in which 756 fam-

ilies have embraced Christianity, which contain 2557 men, women, and children, 257 of whom have been baptized—all heathen, &c.; thirty children of native Christians; about 170 of the above, it is hoped, are pious; eighteen schools, containing 384 boys and nineteen girls; thirty girls in the free-school; thirty boys in the seminary, training to be readers; and thirty boys in the central school, intended to be school-masters.

Mr. Rhenius is assisted by Mr. Schmidt—two truly excellent men, and devoted missionaries, to whom, and their worthy wives and friends, we are much indebted for the greatest possible hospitality.

We left Palamcottah on the 24th of August, where Mr. Mead had joined us, to accompany us to Madras, in order to attend the district committee-meeting, which had been fixed for the 18th of September. We arrived at Madura again on the 29th. At this city there is one of the most extraordinary pagodas in all India. Its architecture is surprising, and its extent is very large, occupying, probably, six times the ground that St. Paul's of London does. This would be a promising missionary station, and we hope that it will be occupied ere long. A missionary would be well received there by the English families. We arrived at Trichinopoly on the 3d of September, and were politely received by Mr. Judge Bird and his lady, at whose house the late lamented bishop Heber met his death. This is a military as well as civil establishment. Mr. Wright is a pious clergyman. Here is a missionary belonging to the Christian Knowledge Society. We reached Tanjore on the 5th, and were kindly received by Mr. Kohlhoff and Mr. Hanbro, and their ladies. They belong to the same venerable Society. Here the eminent Schwartz labored for many years; but the glory is departed. No vital religion is to be found in any of the native priests, or people. The caste is allowed to exist among them. This canker-worm, identified with the spirit of the world, has destroyed every thing resembling genuine religion—only the form is left. There is, however, a promising school of 180 boys and girls, under the management of the above two worthy men here. We had a very interesting interview with the rajah and his son, through the kindness of the resident, captain Fyfe, to whose politeness, as well as to the hospitality of captain Tweedie and his lady, we are much indebted. On the 8th we arrived at

Combooconum.—This town is situated on the banks of the river Cavary, which directs its fertilizing course through the rich and beautiful district of Tanjore, the most fertile in all Peninsular India. The town is large, and contains four or five ancient and extensive pagodas; this town was once the capital of the Carnatic. These pagodas are extensively endowed, and hence the town contains a great number of Brahmins, who subsist on their revenues. Besides these, there are many small pagodas and swamy-houses, and several large tanks, one of which is regarded by the Hindoos as possessing great sanctity. The neighborhood is crowded with large and populous villages. Here is a civil establishment; and a sub-collector, judge, and doctor, reside in the vicinity of the town. The population of the town and immediate neighborhood is not known, but cannot be less than 30,000.

Mr. Mead resided here, you are aware, for about two years, as a missionary, for the benefit of his health. He raised subscriptions for the purpose of erecting a chapel for the benefit of the natives. This chapel was nearly completed at the time he left, wanting only the doors and windows. Its dimensions are fifty feet by thirty, sufficiently neat and good for the purposes intended.

Mr. Mead had raised several schools in the town and neighborhood, but when he left he gave them all up, excepting six, which contain 210 children, some of whom we saw and examined. These schools he placed under the superintendence of three native teachers, who are employed not only in this work, but also in reading the Scriptures to their countrymen, and especially in watching over a few native converts in a neighboring village.

This is a very important missionary station, and worthy of the Society's attention, and we much regret that it should be left destitute; but hope that ere long it will be occupied.

Combooconum is situated in 11° N. lat. and 79° 25′ E. long.

We left Combooconum on the 11th of September, and passed through Miavaram. This is one of the stations of the Church Missionary Society, and the residence of their missionary, the Rev. Mr. Barenbruck; we spent the day with him and his lady, who are truly pious and excellent persons. Here is a chapel, and about thirty professing Christians, six

of whom are assistants in the mission. There are, in the neighborhood, thirty schools, containing 1734 children. Mr. B. has been here but a year and a half, and is a devoted and laborious man. We left Miavaram, and reached Tranquebar the next day, where we were received with great kindness and hospitality by the Rev. Dr. Cammeron and his family. Dr. Cammeron is the Danish missionary. The Danish mission there is in the same deplorable condition as that of Tanjore, and from the same cause. We passed through Chillumbram, and arrived at Cuddalore. The Rev. Mr. Rawson resides here, who is a missionary from the Christian Knowledge Society; but religion is at a very low ebb. On the 16th we reached Pondicherry, a French settlement, a large handsome town, with several Roman Catholic churches, and no religion. On the 18th we halted for the night at Sadras, a Dutch settlement, almost forsaken and in ruins. Next day we visited the Seven Pagodas, a place famous for Hindoo sculpture, and on the 26th reached Madras in health and safety. The review of this journey fills us with thankfulness. Its entire extent was about 3,000 miles; travelled, sometimes by day, under a burning sun; at other times by night, exposed to the chills and dews; the whole of it through a heathen land, unprotected, often sleeping in our palanquins on the open roads, or in the streets; when we rested, it was often in dirty and inconvenient chowltries; we passed through dense jungles, exposed to wild beasts and fevers, often subsisting on poor fare;—yet, O the goodness of God! always in perfect health, enjoying a large share of happiness, meeting with the greatest possible hospitality at every station where we found our countrymen. In addition to all this, we have the pleasing hope that our journey has been of some service to the best of causes, and the means of promoting the prosperity of all the different missions, and the interests of pure and undefiled religion. But here it becomes us to be silent, and only to say, *Not unto us, not unto us, O Lord, but to thy name be all the glory!*

All the brethren having assembled at Madras, as well those who had just arrived from England, and whom we had advised to remain till after the meeting, as those who are settled in different parts of the presidency, excepting Messrs. Mault, Gordon, Dawson, Taylor (of Belgaum), and Howell, we assembled for business the morning after our arrival at Madras. The meetings continued every day, excepting

Lord's days, for six or seven hours, for a fortnight, and were conducted with the greatest propriety, in the most becoming spirit, and highly to our satisfaction. Every subject received the most deliberate and impartial consideration.

We shall now proceed to a report of the mission at

Madras.—Madras, including Fort St. George, Black Town, Triplicane, St. Thomè, Royapettah, Persewaukum, Vepery, Royapooram, with some other villages near, contains a vast population, estimated by some at 100,000, and by others at three times that number. The greatest proportion are Hindoos; here are, besides Mahommedans, Persees, Europeans, and people from almost all nations; a mixed multitude. The Europeans, in general, reside in the neighborhood of Madras, in what are called garden-houses, many of which are excellent, and beautifully situated, in the middle of their respective compounds, and surrounded by elegant shrubberies. These houses extend to the distance of six or seven miles from the fort. They are occupied by the officers of government, military gentlemen, merchants, and tradesmen. The fort is, no doubt, one of the finest in the world. The palace of the governor is a large and handsome building, situated to the south of the fort, with a view of the sea in front. The Black Town is fortified on the land side, and is open to the sea to the east. It is laid out with great regularity, and contains a large population, principally natives. Here are many good houses. Here is the mint, and also the jail, an Episcopal church, and one of the mission-chapels, a Roman Catholic and Methodist chapel, mosques and Hindoo pagodas in great numbers, but none of large dimensions. Facing the sea is an extensive row of fine buildings, among which is the supreme court, the custom-house, general post-office, board of trade, and several merchants' houses, &c. Behind these are several very good European shops. Excellent water is raised from wells situated on the northern side of Black Town, and is conveyed all over it by means of pipes, from which also ships are supplied.

There is likewise an Episcopal church in Fort St. George, and another more to the southward; likewise one in Vepery, near which is the other mission-chapel, and not far off is a beautiful Scotch church. In this part of the suburbs, but still more southward, is a college for instructing cadets and civilians in the eastern languages; and not far from it is the

observatory, at which an astronomer is supported. At the village of St. Thomè is a popish establishment, and several churches belonging to that communion; and at Royapooram, on the north side of Black Town, is another large and handsome church of the same description. Mr. Sawyer, one of the Church missionaries, is building a small church, a little to the west of Black Town, for the benefit of the natives. Here the gospel is preached, and also by Mr. Ridsdale, the other Church missionary, at the Episcopal mission-church in Black Town. There is another Episcopal church in Black Town, in which the Rev. Mr. Denton officiates. But little, we fear, can be said in favor of the doctrines delivered at the other places of worship, excepting the two mission-chapels, in which the missionaries of our own Society proclaim the truth as it is in Jesus, with perspicuity and fidelity. In this great city it is delightful to find Missionary, Bible, and Tract Societies, orphan schools, for both boys and girls; various other schools, and many other institutions of a noble and benevolent kind, such as adorn most of the great cities and towns in our own favored land. Here are many pious and excellent individuals belonging to different denominations, several of whom are amongst the first classes of society, and breathe much of the lovely spirit of the gospel.

The neighborhood of Madras is greatly benefited and adorned by the rivers and canals, which run in different directions, and over which several beautiful bridges are thrown. The roads are amongst the best in the world; and, though the climate is hot, the locality is considered as very healthy.

The two chapels at Black Town and Persewaukum are respectable, neat, and comfortable places of worship, of the same size, and built after the same plan. Each will accommodate, with great comfort, about three hundred persons, and are very well situated, being surrounded by a great population. In Black Town chapel there is public service on Lord's day mornings and evenings, when about 150 persons, principally country-born, attend. There is also a public service in the week-evenings, not well frequented. Connected with it are the charity-schools, which are well conducted; the girls are under the superintendence of Mrs. Crisp. The children receive a good useful education, and are in respectable condition as to progress, discipline, &c. The numbers are as usual. Here is a church, organized on Independent

principles, consisting of about twenty members. There is also a small number formed into a society at Persewaukum chapel, where there is public service on Lord's-day evenings, and once in the week; but it is but thinly attended, especially of late, owing to the commencement of a public service, at the same hour, at Vepery church, which is very near. In future, however, there is to be a public week-evening service, alternately, at Persewaukum and Black Town chapels. Mr. Crisp and Mr. Taylor, assisted by Mr. Traveller, have divided all these services among them, and take them in rotation. But new arrangements were made, just before we left Madras, in consequence of which a division of labor has been adjusted between Mr. Crisp and Mr. Taylor; Mr. Crisp takes under his care the chapel in Black Town, with all its pastoral and ministerial duties, the free-schools, and all the native schools in that part of Madras; Mr. Taylor has under his care Persewaukum chapel, with its duties, and all the schools in that direction, and the native Tamil service, which is held there on Lord's-day mornings. In consequence of this division, we doubt not that the whole work will be better done, and more labor bestowed.

Though a small congregation of natives attend at Persewaukum chapel on Lord's-day mornings, they cannot be regarded as belonging to it, but to another mission, and attend here when there is no service at their own church. They are not heathen, but native Christians, principally the fruits of the Tanjore and Tranquebar missions. They come here as occasional attendants only. Messrs. Crisp and Taylor have hitherto taken these services alternately, and preached the gospel to them in their own tongue, which is the Tamil. As before mentioned, this service will devolve wholly on Mr. Taylor, and Mr. Crisp will endeavor to prosecute some new plan of labor among the natives.

Connected with the Society's mission in Madras, are schools containing nearly 600 children, principally heathen. Having held a public examination of them, we had great reason to be satisfied with the state and progress of the boys in reading, their knowledge of their catechisms, &c. All these schools are conducted on Christian principles, and all who are capable read the Scriptures as a common school-book.

There was, till lately, a central school here, under the superintendence of Mr. Crisp, whose object it was to qualify young men to become assistants in the mission, schoolmas-

ters, &c. But while it was a considerable expense to the Society, it rendered no compensation to the cause. For so soon as the boys obtained an education which qualified them for any situation in which they could obtain a livelihood, they immediately left the school, to which neither gratitude nor any previous engagement could bind them, or to the objects contemplated by the Society. The number at length was reduced to three; and we advised that these should be dismissed and the school discontinued. Such is likely to be the result with all similar institutions, especially in the vicinity of Madras; for no sooner are the pupils qualified for the purposes proposed, than they can obtain situations in shops, or as writers in offices, &c., in which they can have better stipends than they could hope for as schoolmasters, readers, &c.; and that side on which their worldly interest lies will always be preferred by a people so notorious for covetousness, and want of gratitude and natural affection, as the inhabitants of these countries. To teach them English does but increase the evil. A similar attempt was made at Bellary, and failed from the same causes. The world, and not the mission, will reap the advantages of such expenditure of missionary money. Here is no law to bind them to render their services to the mission: and, if there were, such heartless agents would be of no worth.

There are two assistants connected with this mission at Madras. Mr. Nimmo appears to be a valuable and active young man, and is of great service in visiting the schools, &c. The other, whose name is Teruchelroy, is old, and able to do but little.

Mrs. Crisp has lately raised a girls' school, consisting of sixteen children, which she has under her care on the mission-premises. But, as they have been but a few months under instruction, but little can be expected from them. They are under the tuition of a native young woman.

There are two pious and worthy Wesleyan missionaries in Madras, Mr. Carver and Mr. Hoole. They have a small chapel in Black Town, at which the one officiates in English, the other devotes his time to the natives. But little has been effected as yet, we regret to say, in either department.

Having completed our report of the state of the different missions in this peninsula, in which we have endeavored to

give you as clear an idea of their present condition as we can, we shall proceed to notice some miscellaneous subjects, relating to this mission in general, which we deem of importance, and deserving the attention of the directors.

[The deputation having, accordingly, submitted several important points connected with the peninsular mission, in general, for the consideration of the directors, proceed as follows.]

As we had not an opportunity of addressing our farewell-letter to the brethren previously to our leaving the shores of India, of course we could not receive any letters in reply. Numerous private communications we have received from them, of the most flattering and gratifying nature to ourselves, and which justify the conclusion that the objects contemplated in our visit by the board of directors have been amply realized. We inclose, however, a copy of a letter from Mr. Hands, which we received from him immediately before we parted from him at Madras, and which may be regarded as speaking the sentiments of all his brethren—sentiments which, we doubt not, will be as pleasing to our brethren in the direction as they are consolatory to ourselves.

Mauritius.—On reaching this island, we were gratified with receiving a letter from the directors, dated April 2, 1827. The reports which we hear, respecting the state of things in Madagascar, appear to render our visit to that mission of essential importance; but the length of our absence, and the state of the funds of the Society, unite to make us hesitate as to the propriety of going there, as it would occasion an additional expense, and the loss of four or five months as to time; the state of the season there, and the unhealthiness of the climate now, being such as to render it imprudent to make the attempt. Indeed, all communication between this island and that is now suspended, and vessels will not begin to trade thither again till next April or May. Should we not go, we hope to be in England early in the spring of 1828; but, should we go, it will be in the autumn of that year before we can reach home. We anxiously wait to know the will of God, and, so soon as we have resolved on our plan, we shall give you information.

We beg that you will present our united Christian love to all our esteemed brethren in the direction. We pray that your united exertions may be owned of God for the greater

extension of the Redeemer's cause; we hope for a continued interest in your prayers, and the prayers of the whole Society. May you enjoy much of the divine presence, and yet be spared many years to the church of God. With every assurance of Christian love, and exalted esteem,

We are, Rev. and very dear Sir and Brother,
Your very affectionate Friends and Brethren in the Gospel of Christ,

(Signed) DANIEL TYERMAN,
GEORGE BENNET.

CHAPTER LI.

Abstract of the Farewell-letter of the Deputation to the Missionaries on the various Stations of the Society in India.

Isle of France, Dec. 7, 1827.

Dear and esteemed Friends and Brethren,

HAVING, as a deputation from the London Missionary Society, completed our official visits to you, its honored friends and associates in the great and glorious work in which we are all engaged, and having bid adieu to the shores of India to proceed to the discharge of other duties, we embrace the earliest opportunity allowed us to say farewell.

A *wider scope*, beloved brethren, for missionary exertion and for missionary talents, than lies before you, cannot be desired. Not fewer, probably, than one tenth of the human race, one hundred millions of immortal beings and British subjects, lie spread around you; the valley is full of dry bones—very dry; the field is white to the harvest, inviting the reapers to put in the sickle. All these immortal beings standing on the verge of an eternal destiny, all hastening to that tribunal, where it must be determined by the Judge of all the earth; while alas! with few—very few exceptions, they are without God and without hope in the world. Can you indulge in inglorious supineness, in such circumstances? Can you repose in sloth, when you ought, by day and by night, to stretch forth the hand of Christian philanthropy, and do all you can to snatch these brands from the eternal burnings? We do not question your willingness to use your

best exertions in such a cause; and you will allow us affectionately to stir up your minds, by way of remembrance, to those obligations which you are under to work while it is called day, seeing the night cometh when no man can work.

Never had missionaries *stronger motives* presented, to awaken their zeal, and to rouse them to use their most vigorous exertions. And now is the accepted time, this is the day of salvation. So far as the government is concerned, not one obstacle lies in your way, and the prudent missionary may have access to every city, town, village, and hovel, throughout these extensive countries. You enjoy all the protection and unembarrassed freedom you can wish; and, though the civil power wisely maintains its neutrality, it protects you in using your best exertions, and none dare make you afraid; while you have every reason to believe that the Supreme Authority wishes well to your labors, and prosperity to your cause.

We are well aware of the *difficulties* and *discouragements* which oppose you: human nature in its worst condition; an idolatrous system, the whole of whose principles and ceremonies are diametrically opposed to those of the religion which you advocate; customs and associations which plead an almost unlimited antiquity; pride, avarice, and sensuality, which are inherent in fallen nature; ignorance, sloth, and deceit, which to human agency are invincible; and all these powerful opponents in alliance with the powers of darkness, whose intervention is never wanting when the truth as it is in Christ is to be withstood, and its doctrines and its precepts neutralized. How formidable do these obstacles appear when duly considered! Yet there is *no reason* for either *discouragement* or *despair*. The cause in which you have embarked is the cause of God. Greater is He who is for you, than all they who are against you.

But, brethren, as it is by the intervention of the *appointed system* of means that God will destroy idolatry, change the hearts of the heathen, and bring them into the fold of Christ, with what holy diligence ought you, by prayer and study, to seek to be duly qualified for your great work, as workmen who need not to be ashamed! The knowledge of the language of the people whose conversion you seek is essential to your success; for the better you are acquainted with it, and the more correctly and fluently you speak it, the more respect

and attention will be given to your message. To that one language, bend your whole attention until you have made it your own; nor suffer your minds to be drawn away by others, or by the pride of being thought learned, or the vanity of knowing many languages. The possession of any one of the languages of India, in such a degree of perfection as is desirable, will usually cost exertion enough; and, when obtained, will give you access to millions of souls—scope enough for your best exertions. Let not your pundits deceive you, for they are in league with the common enemy, by teaching you a language which those do not understand to whom you have access. Neither soar so high as to be incomprehensible, nor descend so low as to be contemptible and vulgar. There is a style in all languages that is at once plain, dignified, and appropriate, which both rich and poor can comprehend, and which neither can condemn. This is the style which we recommend that you should study, and in which you should preach the gospel.

These remarks we chiefly intend for our *younger brethren*, who have recently arrived in India. Most of you who have been for some time on missionary ground, we are happy in feeling assured, are well acquainted with the language of the people among whom you labor, and speak it both with fluency and correctness. Until then, no missionary is an efficient laborer. To arrive at so high and important an attainment should be the first concern of a missionary on reaching his sphere of action; and no other object, however important, should be allowed to divert his attention from it. Any missionary who either cannot, or will not, acquire the language of the people to whom he goes to preach the gospel, is but a cumberer of the ground, and should turn his attention to some other object, and not consume those funds which are raised for the support of useful missionaries, and not the indolent, or those who are seeking their own ease and aggrandizement.

Let *plain and perspicuous language* be the medium through which you place before the understandings of the people, and the consciences of your hearers, the glorious doctrines, and precepts, and motives of the unsophisticated gospel of Jesus. Be it yours to follow the illustrious example of the greatest of mere human missionaries, and to know nothing but Christ and him crucified, and to glory only in the cross. To some this may be a stumbling-block, and to

others foolishness; but to many, we trust, it will be the power of God, and the wisdom of God.—Guard, dear friends, against dwelling on subjects of mere speculation, or on such as would afford mere amusement. Let the great things of God fill every address. Nothing will tend so much at once to excite attention, to do good to your hearers, and to destroy idolatry. Let the truth alone be exalted, and error will fall. Life and immmortality are brought to light by the gospel; and the same should be attempted in every sermon that you preach; for, alas! darkness covers the earth, and gross darkness the people. The fall of man, and the importance of a change of heart—repentance towards God, and faith in our Lord Jesus Christ, must be the great subjects of every sermon to the heathen. You cannot depart from first principles, without being guilty of a dereliction of duty. And allow us again to recommend that your sermons to the heathen be pithy, lively, warm and affectionate; delivered with a manifest concern to do them good. To be so, they must be short. Much strength is wasted in these countries by long sermons, where so little ought to be unnecessarily expended.

A small chapel is desirable at a missionary station where a few converts have been made, who are willing to sanctify the sabbath and to keep it holy, as a place of public meeting for divine worship. But, before such expense is incurred, converts must be made.

[Here follow various remarks on the circumstances under which baptism ought to be administered, and other Christian privileges granted to applicants and candidates.]

Permit us, dear brethren, to recommend more street and bazaar-preaching; consider what this despised practice did in the days of Whitfield and Wesley, and in the days of Christ and his apostles. This is not sufficiently practised in India by the missionaries, excepting in a few places. No missionary, we conceive, should be satisfied with himself, unless he has preached, in this way, a short sermon every evening, when the heat of the day is over; and, so far from this being injurious to his health, we are satisfied that the exertion would be conducive to it, and prove a counteraction to the deterioration of home-study through the day. Many induce disease in these climates, by indolence and the want of more bodily exercise. We have every where found that the most healthy are those who make the most exer-

tion.—By street and bazaar-preaching, we are aware that you will perhaps expose yourselves to some contempt; but, by not doing it, you are in danger of a neglect of duty, and the stings of conscience. A love of ease would urge more tranquillity and less publicity. To be known, you must be public; and both are essential to your usefulness, that both your doctrines and your example may be understood, the one embraced and the other followed. To seek publicity for its own sake would be vanity; but to seek it for the sake of doing good, is the duty of every missionary of Jesus Christ.

The school-system in India is diffusing much light and scriptural knowledge among the rising generation, lessening their prejudices against the doctrines of the gospel, and preparing the way for some great change to which these nations, we conceive, are fast advancing. But allow us to caution you against multiplying schools beyond the power of giving a very frequent superintendence, which should be at least once or twice a week, and that made by yourselves or those assistants in whom you can fully confide. Much has been done; but much improvement we think needs to be attempted in the state of the schools. The masters, if hirelings, will be satisfied with having a few children who can read tolerably well, and repeat a catechism. But why should there not be twenty where there are but four or five? A more close, vigilant, and frequent inspection would, we think, cure the evil. But the principal advantage to be derived from the school-system is, we think, the opportunity which the schools give to the missionary, when he visits them, of preaching the gospel to those who stop at the outside, and to the parents who come to hear their children catechised, or others. We would, therefore, recommend that one stated day and hour every week should be appointed and known, that the parents may come to hear their children, as well as passers by. School-rooms should always be selected in public streets and places of great resort, that the people may be induced to stop and hear. When a number are collected to hear the children catechised and examined, a fine opportunity is afforded, either directly or through the children, of placing the great truths of the gospel before their minds. It is preaching the gospel, and not the school, or any other system, that is ordained of God to renovate the world. The missionary who does not think so will be useless, and has

much both to learn and to unlearn before he will be a useful laborer.

Allow us to recommend, Brethren, that you make yourselves more *familiar with the people* around you. Visit the bazaars, converse with the natives on the great things of God, invite them to your houses, and let them feel that you are concerned indeed for their welfare. This cannot but ensure their respect and esteem, however much they may think you mistaken on the subject of religion. Extensive observation and experience have convinced us of the great importance of the practice which we affectionately recommend. Difference of country and of people makes no difference here. Familiar conversation on difficult subjects, when an interchange of sentiment is permitted, is the most certain method of exciting interest, and bringing the subjects on which we speak within the comprehension of those with whom we converse. This will assist you, too, in acquiring the language in which you preach, in knowing the people's mode of thinking and reasoning, and in adapting your discourses to their capacities. The Redeemer's conversation with the woman of Samaria at the well, and his general mode of instruction, is an example which cannot but commend itself to your admiration, and is worthy of being followed.

We recollect, with great satisfaction, that, connected with many of your stations, there are several *country-born young men and natives* who have come forward to the work of the Lord, and to assist you in your noble designs of saving souls. While we would recommend, again, that all suitable encouragement should continue to be given to them, and that they be kept in a state of constant and active employment in the work of the mission, permit us to guard you against the temptation of thinking that they are to do all the work; and that, because you have such assistants, therefore you may do the less. This would be a lamentable misappropriation of their talents. However numerous your assistants may be, and however extensive their exertions, your own active zeal must not in the least be diminished. Yours is a work that cannot be done by proxy.

The establishment of female schools is another object which we must press on your attention, and on that of your much respected wives. While it is matter of exultation that so many boys throughout India are under a course of Chris-

tian instruction, it is deeply to be deplored that, excepting in Calcutta, but little has either been done or attempted in any other part, for the education of the other sex; we are aware of the difficulties which oppose; but we beseech you, and our dear friends and sisters, seriously to lay the subject to heart, and make your best exertions.

A few *cautionary hints* may not be unseasonable in this letter of free and affectionate advice. We feel the awful responsibility of your office and circumstances; and we are more solicitous that you so discharge the important duties devolving upon you, and so conduct yourselves under all relations of life, as to put to silence the ignorance of foolish men, accomplish the objects of your mission, and continue to enjoy the confidence and esteem of all. Permit us, then, to guard you against all political interference with the powers that be. The government of these countries excites our admiration for its liberality, equity, and benevolence; and you share the protection of the laws, while you enjoy the most perfect and unrestrained freedom in discharging your missionary duties, and in spreading the savor of the Redeemer's name. Yours is a work which admits of no compromise—which, in a peculiar manner, demands the whole of your talents, and your undivided time and attention. Too much English preaching, keeping of schools, composing books on subjects merely literary, entering much into the society of your countrymen, attempting a variety of languages when one only should at first engross your entire attention, a restless hankering after home, a dislike to your station, or the people among whom you labor, with a variety of other things, may become great snares to a missionary, in taking off his heart from his work, entirely or in part. We have seen, with grief, the effects of such allurements; and when these objects, or any other not directly missionary, engross the attention, we cease to wonder at the want of success among the heathen.

Having travelled through all the countries over which your stations are scattered, and taken, we think, an *impartial view* of the state of your several missions, we greatly rejoice to recollect that we have seen you, with very few exceptions, faithfully devoting your talents to your great object, and have formed the most gratifying opinion of both your talents and your piety. Nor do we neglect duly to appreciate what has been actually accomplished, in bewailing what has not been achieved. You are responsible, not for success, but for the

due and diligent application of those means which are within your power. To some stations which we have visited, we can advert with peculiar delight, and exclaim—what has God wrought! We have beheld Hindoo pagodas prostrated before the gospel, and Christian chapels growing up, and crowded by hundreds of attentive hearers, not a few of whom evince, by their lives and conversation, that they have turned indeed from dumb idols, to serve the living God. Glorious sights—but, alas! how few, how rare!—Beloved brethren, for the want of more success, there should be great searchings of heart; allow us to entreat you to examine, and see whether there is not a cause. Why this barrenness of religion after so much expenditure of missionary talent, and time, and money? How comparatively few the converts! How little is God known! How slight, comparatively, is the impression made on this hundred of millions of human beings! Oh, let us humble ourselves before God, in the very dust, that we have been no more concerned for their salvation—that we have labored so little for their good—that we have no more wrestled with God in prayer, that he would make bare his holy arm, and pour out his Holy Spirit upon them. When the friends of missions at home, and the missionaries abroad, are found thus engaged, then we may expect this wilderness to blossom as the rose, and this desert to become as the garden of the Lord.

Nor will *we despair of seeing better days:* we have a solid foundation on which to rest our hope, and entire confidence that, at some future period, if not now, these heathen regions shall bow to the authority of Christ, and unite to crown him Lord of all.—It is not necessary that we should dwell on the purposes and the promises of God which assure us of the approach of so glorious a day;—you know them, and do well often to meditate upon them, in their variety, their comprehensiveness, their fidelity, and the sufficiency of Him who spoke them to give them their entire accomplishment. But, for your encouragement, consider why Divine Providence has in so surprising a manner, and almost in spite of the power that now rules these nations, broken the yoke of Mahommedan and Hindoo tyranny, and put them under a Christian government—and that the most likely to do them good. This is the hand of God; and we cannot doubt that He has prospective designs in this stupendous change. He has given them to England, that Eng-

land may give them the gospel.—Besides, but a few years ago the greatest opposition was raised against the introduction of the gospel into these countries; but now every difficulty is removed; and where England sends but one missionary, she might send a thousand, and not the smallest obstacle would be thrown in the path of their missionary career by the government. The growing indifference of the Hindoos to their own tenets and ceremonies is another pleasing omen. Of the fact we can have no doubt. Indeed, to us who have travelled so much among them, their mythological system appears—like multitudes of their temples—in a state of wretched dilapidation: both are tottering to their fall. A few years, and the world will witness some mighty change. Knowledge is making rapid progress among the people; the Brahmins are falling into disrepute. Aware that covetousness is the main spring of their actions, their vassals are become impatient of the yoke; they will speedily cast it off, think for themselves, and embrace the gospel. What means that eagerness every where so ardent to obtain the Christian tracts, portions of the Scripture, and the various publications which you are diffusing among them, and what the tendency of their influence?—Besides, the sacred volume is now made to speak to all these nations, in their own tongue, of the wonderful works of God. Is not this a fact of auspicious aspect?—A few years ago, scarcely a pious individual was to be found in these countries, in whose life religion could be seen, or who was disposed to plead the cause of the perishing heathen at a throne of grace; but now, God has a numerous seed to serve him, scattered over the vast regions of India, who rejoice to aid your designs, and to encourage your hearts; to assist you with their prayers, their example, and their pecuniary contributions. How many benevolent institutions are in vigorous operation, not only in the great cities of Calcutta and Madras, but also in various parts of the interior, laboring in different ways to circulate the Scriptures of truth, and religious tracts and books:—all aiding in your missionary career.

Before we close this letter, we must entreat of you to take all due care of your health. On the importance of this blessing, both to your personal happiness, and to your usefulness in the great work in which you are engaged, we need say nothing; but to pay all suitable attention to its preservation is an imperative duty. Many a missionary, we

doubt not, has fallen a sacrifice in these climes to his own imprudence, in not taking sufficient bodily exercise, and by engaging his mind too intensely in his studies at home. The English constitution will not bear the ardor of mental exertion in these sultry regions as at home, excepting for a short portion of the day; and it requires to be followed by far more exercise of the animal system than is generally taken, to preserve both the mind and body in good health. For the want of such exercise, the muscles lose their tone, the system gradually sinks into a state of torpor, and the diseases incident to these regions are induced. Exercise may be taken, we conceive, in a carriage at any part of the day, with safety, provided the direct rays of the sun are avoided; but the mornings and evenings are, doubtless, the most suitable. At these times, the missionary should go to the adjacent villages, visit the schools which he has under his care, and address the people both in the school-rooms and in the streets, distributing tracts to, and conversing with, them; such engagements, daily pursued, we are persuaded, would tend greatly both to the usefulness of the missionary, and to the preservation of his health. This should be done from the time the missionary arrives in India, so far as it is possible; and so soon as he has obtained a few words of the language he should make use of them in the schools, and in attempting to converse with the people; by which means, also, he would acquire the language much sooner, and with more correctness of pronunciation than otherwise. However, when the constitution fails, and sinks under the climate, and becomes the subject of that debility which torrid regions so often induce, and when a change of air becomes necessary, we think that no missionary should take a voyage to England, merely for the sake of recovering the vigor and tone of his system, till he has tried a journey to the *Nilgherry Hills*, in the Madras presidency, which may be done at a much less loss of time and expense to the Society, than would be incurred by a voyage to England.

We leave you, dear brethren, with regret; but it is with the greatest confidence that you will continue to adorn the doctrines of God our Savior; spend and be spent in his service; and may you have the gracious protection of a faithful God, and the encouraging smiles of his people! We leave you in the enjoyment of affectionate union with each other, and of a firm attachment to that Society in whose

service it is our mutual happiness to spend and be spent, and in circumstances of temporal satisfaction and comfort. We leave you with a deep sense of ardent gratitude for all the kind solicitude of yourselves, and of our dear sisters, your beloved partners, to promote both our comfort and our objects in visiting you; and assure you that we shall ever remember you, with affectionate anxiety for your personal health and domestic welfare, and success in your arduous work. While we shall bear you on our hearts constantly before God, we earnestly solicit an interest in your prayers. Let us still have your confidence and esteem; cultivate towards the Society, with which you are associated in this great work, the closest union and the most affectionate attachment. Be ye faithful unto death, and your Divine Master will give you a crown of life.

Farewell, beloved brethren and friends. With the best wishes we commend you, with all whom you most tenderly love, to God and to the word of his grace; and remain, in the bonds of Christian love and sincere friendship,

Your affectionate Friends and Brethren,

(Signed) Daniel Tyerman,
George Bennet.

CHAPTER LII.

Embarcation for the Mauritius, or Isle of France—Arrival at Port Louis—Deliberations about visiting Madagascar—Town, College, Churches, &c. of Port Louis—State of Society—Slavery—M. Perille—Anecdotes of Slaves—Dreadful Hurricane—Information respecting Madagascar—Examples of barbarous Usages and despotic Cruelties.

Oct. 13. Having finished our tour in Southern India, and rested a few days at Madras, to wind up the whole of our official business in this part of the world, we embarked to-day on board the Frances Charlotte, captain Talbot, for the Isle of France.

Nov. 23. At four o'clock in the morning, we came in sight of land, about fifteen miles distant. By day-break we discovered the Round, Serpent, Flat and Coin Islands to the north of the Mauritius. The mountains of the latter rose in the misty majesty of morning, through which the

sun-beams gradually breaking presented a scene of real and aerial perspective seldom so perfectly and happily combined. The low lands towards the shore, covered with sugar-cane plantations, interspersed with cottages, villas, and hamlets, among trees and bushes, were minutely distinct in the foreground, while the peaks of the volcanic eminences behind changed form, and color, and size, and position every quarter of an hour, emerging and sinking alternately in the sea of vapors that now encircled, now overflowed, and finally deserted them, melting away into the limpid element, through which heaven, earth, and ocean were at once and harmoniously revealed in the glory and loveliness of risen day, within the verge of the tropics.

In the evening the ship came to anchor off the harbor of Port Louis; but as it was too late for the inspector to visit us, and examine our bills of health, we remained on board till morning. The day had been remarkably serene, the breeze favorable, and our spirits were exhilarated with the prospect of liberty, after six weeks' confinement, as we sailed down the side of the island, which looked so peaceful and flourishing with cultivation that the thought could hardly settle, for more than a moment or two, in our mind, that this fine island is not unfrequently devastated with the most tremendous hurricanes, and is seated on a bed of fire, which may unexpectedly overwhelm it with disrupted torrents of lava, or ingulph it by the force of earthquakes in the surrounding ocean. The forms of many of the mountains, which may hereafter again be the ministers of destined destruction, as they have been of old, are singular and grotesque, and they bear names as fanciful as their appearance. One pair of conspicuous eminences is degraded by the appellation of the Ass's Ears. The highest peak is called Peter Botte; it rises to the height of 3500 feet, diminishing upwards into a perfect spire, on the point of which is suspended a globular mass of stone, denominated the cap of liberty, which "Peter Botte" wears unmolested, whatever sovereign reigns below, whether the grand monarque, the republican directory, the emperor Napoleon, or the king of England; and, we may add, he wears it unmolested, whatever oppression is exercised beneath his feet over the black population of this hotbed of slavery.

Nov. 24. After due investigation, the ship was allowed to enter the harbor, when we landed, and soon afterwards

met Mr. Le Brun, the missionary of our Society. We were surprised and distressed to learn that the state of Madagascar, in respect to climate, for several months to come, may be presumed to be such that hardly any European constitution could survive the perils of travelling through the forests, and over the lakes, mountains, and morasses, into the interior, where the metropolis is situated, and where our missionaries reside. We have no alternative, therefore, except to remain here till the malignant season is past, or to avail ourselves of the first opportunity to proceed to the cape of Good Hope, on our way homeward, and abandon the purpose of visiting Madagascar altogether. The latter we know not how to do consistently with our duty, either in reference to the instructions of the Parent Society's Directors, in London, or the pressing invitations of the missionaries on that important station, and the not less pressing circumstances of the mission itself there. We determine, therefore, at least, to stay here till that way of Providence which we ought to take is more clearly opened to us.

1828. Jan. 28. Till this day we have been detained in the Mauritius, waiting first for a safe season, and latterly for a vessel to sail to Madagascar.

Port Louis, the principal town of this colony, stands at the head of a fine harbor, between two points of level land, each of which is commanded by a fort. From fifty to sixty vessels are generally seen at anchor here, moored by chain cables. At the head of the port a stone pyramid, from which a copious stream of pure fresh water is unremittingly poured, has been erected, in a situation so convenient that ships' boats may fill their casks from it without landing them. A spacious quay, custom-house, theatre, public library, and a town residence for the governor, give this place a sufficient air of metropolitan dignity for a petty island. The main street, running nearly east and west, contains many good buildings, well-furnished shops, and merchants' warehouses. Here a great part of the general business is transacted. East of the quay is a wooden-roofed and many-pillared bazaar, extending over a considerable open space, where all kinds of wares are vended, during all hours of day-light, on all days in the year, of which those called Sundays are the busiest; especially in the mornings, when the slaves have liberty to come to market. There is here an old Roman Catholic church, with two low towers; plain and unadorned

both without and within: also an English Protestant church —a low, clumsy structure, placed on a small mount, formerly a military magazine, and bomb-proof. A tower has lately been added—at an expense of 20,000 dollars, we are told. Neither the one nor the other of these sanctuaries is much frequented; the theatre bears away the palm from both; the French population, especially, delighting in dramatic exhibitions. A massy wooden pile, a hundred and twenty feet long, forty broad, and three stories high, is called the college. This immense piece of timber frame-work was actually removed three feet from its basement, by the unimaginable force of the hurricane in 1784. Here the sons of the principal French families have the means afforded them of classical and mathematical education. From the chief thoroughfare many others diverge in a southern direction; some of great length, all of ample width, and for the most part macadamized. Several water-courses are turned through the principal of these, from the neighboring mountains. On one side of the town is the Malabar camp, inhabited by Hindoos and other Oriental foreigners; the French and English in general occupying the central streets. Here also are barracks for a thousand infantry.

Little can be said in favor of the morals of the mongrel population of St. Louis, consisting of French, English, Portuguese, Dutch, Italians, Danes, Norwegians, Hindoos, Malays, Bengalese, Africans, and half-castes of all these, in every possible form of admixture. Our own countrymen bear the best character: but, in truth, whatever be the professed religion of individuals, the whole town wears the aspect of heathenism on the Lord's day. No shops are closed, except for the convenience of the owners; pleasure and business occupy the free, and drudgery and degradation mark the slaves, as on other days. We understand, however, that even in these respects, society, in outward decorum, has been much ameliorated since 1811, when the island fell into the hands of the English. A dreadful conflagration, in 1800, which destroyed thirteen hundred houses, made way for the erection of much better buildings than the former wretched hovels; though wood is still the main material. All the dwellings are provided with double doors, and double window-frames, for security both against robbers and hurricanes. Against the latter scarcely any strength of walls or bars can prevail.

The population is estimated at twenty thousand; of whom

more than one-half are slaves, two-thirds of the remainder blacks and creoles, the rest of European origin. There is a law here that no Englishman shall marry a woman of color, not even a mulatto. The consequence is obvious. But profligacy needs no law to foster it in this colony, especially in Port Louis, where there exists a system of castes, nearly as complete, altogether as degrading, and much more demoralizing, than those of India. Here are the English caste, the French caste, the creole cast, the free-colored caste, and the slave caste. Scarcely any friendly intercourse (except in the two former instances) exists between these; and few of them will meet even in the same place of worship—a circumstance which is an exceeding great hindrance to the usefulness of our missionary (Mr. Le Brun) here.

The Isle of Mauritius (frequently called the Isle of France) is of an irregular oval form, and about a hundred and fifty miles in circuit. It is nearly surrounded by coral-reefs, red, white, and black, at various distances, with shallow lagoons between them and the shore, whereby the access is rendered difficult. The land is mountainous, and manifestly volcanic. The rocks are generally of a dark blue compact basalt, occasionally honey-combed, and remarkably resembling those of Tahiti. In the interior are large forests of timber-trees; considerable tracts also are cultivated there, but the finest and most productive soil lies nearest to the coast. How much this has been improved by slave-labor may be understood, when we state that, in 1812, the sugar exported amounted to 969,264 French pounds; in 1827, it reached 40,616,254; —in fifteen years increasing forty fold! The planters, except captain Dick and Mr. Telfair, are French, and the slaves have been brought from Madagascar and Mozambique. The entire population is (in round numbers) eight thousand whites, fifteen thousand free people of color, and sixty-nine thousand slaves. A more unpromising field for missionary labor can hardly be imagined than the Mauritius, though one more needing spiritual cultivation cannot be found under the sun. Christianity under all its larger forms, Mahommedanism in its rankest inveteracy, and heathenism in many of its hydra shapes, divide this piebald community of people, kindreds, and tongues, as diverse in manners, intelligence, and sentiment, as their colors, features, and languages are dissimilar. But "is any thing too hard for the Lord?" Our missionary, Mr. Le Brun, who has been here fourteen years,

has labored not altogether in vain, either as a preacher of the gospel or an instructer of children ; but present circumstances are discouraging.

Slavery exists in this island to such an extent that its miserable victims are met in droves, or singly, every where, performing all kinds of base, penal, and brute labor. In Port Louis the domestic servants are almost entirely bond-men and bond-women. Government possesses much of this questionable kind of property, and not only employs slaves upon its own necessary works, but lets out individuals for hire to private persons having temporary occasion for them ; a practice common also with other holders of human live-stock. In the streets they are seen dragging carts and drays, like beasts of burthen. But it is on the sugar-plantations that these helots swarm, and blacken the face of the country. Such estates are rather numerous than large, and are tilled by bodies of field-drudges, from one to three, four, and even five hundred. The negro family here, as in the West Indies, is the nursery for this monstrous injustice. From the east coast of Africa the supplies were principally obtained while the trade was permitted ; and now, though prohibited, there is reason to believe that it is still managed in the usual evasive manner ; no preventive service being sufficient to suppress the contraband of blood, in a slave-colony so distant from the mother country, any more than of foreign spirits nearer home. The personal appearance of the slaves varies much, according to the nature of their employment and the severity or leniency with which they are treated. Some are well-looking, but in general they are ill-favored. A few seem to feel the ignominy of their condition, and deeply resent it, though impotent to help themselves. One poor wretch lately died at this place, heart-broken, continually exclaiming, till voice and breath failed, "Why am I a slave?" On experiencing hard usage, the slaves sometimes commit acts of the most savage desperation ; and, "if oppression maketh a wise man mad," can this be wondered at? About four years ago a woman had been cruelly flogged by her owner ; her husband, unable to brook the indignity, cut her throat and the throats of their young children ; then making a common funeral-pile of their bodies, he set it on fire, and leaping into the flames perished with them.

On the estates of Mr. Telfair (whom we frequently visited, and received much hospitality from him) the negroes appeared

in good personal condition, and as contented with their lot as the circumstances of it would permit them to be. The children are sent to schools provided for them. Every family has its little thatched cottage; the women are allowed leisure to manage their domestic affairs; and when they have borne six children are entirely exempted from field-labor. The aged, of both sexes, are employed in light jobs, such as weeding, cleansing the walks, and gardening.

At Reduit, the governor's country residence, much benevolent care is bestowed upon the offspring of the slaves belonging to the establishment. They are taught to read, write, and cipher, and religious instruction is administered to them, under the immediate superintendence of Lady Frances Cole. The adults also seemed to us in good condition, and cheerful at their toil. M. Perille, a French planter, is also distinguished for his humanity towards his slaves; and it was mentioned, as a special proof of this, that he does not require them to work on Sundays. A short time ago, however, when the holes had been made for the young plants, in a large plot of ground, and there had been a long drought, a shower happening to fall on the Sabbath, M. Perille was unable to resist the temptation to avail himself of the opportunity of setting the canes, and directed his slaves to perform the work, as one of necessity, promising them a special remuneration at night. It was done; but, in the evening, when he called them to receive their wages, to a man they refused to accept of any thing, saying, "We are your servants, and bound to do what you bid us at any time;—besides, you use us so well, that we cannot take any pay for this day's work." Being a papist, he has made his slaves (as far, probably, as he knew how) of the same faith with himself. We saw three hundred of them assembled one evening, for divine worship, in the open air, before his house, and under the shade of mango-trees. Two women repeated the Lord's prayer and the Apostles' creed, and were followed by their fellow-negroes, who afterwards sang several hymns, sweetly and in good tune. The scene was affecting, and the group very picturesque; a few lamps, which had been hung in the trees, brightening over their heads as the shadows of night rapidly followed the flush of a tropical sun-set. When they had concluded these devotions they all crossed themselves; and afterwards came, one by one, to receive their ordinary allowance of provisions, when two bags of rice were given out to them, at the rate of

a pound and a half for each adult, man or woman, and half as much for each boy or girl. They then retired quietly to their huts. M. Perille is an amiable and well-meaning man. He lives with his mother, who is advanced some years beyond three score and ten. Neither of them had ever seen a Bible or New Testament, nor had they any desire after such a sight, being utterly unconscious of the value of God's holy word; though, according to what they had been taught, they seemed pious, and zealous for the faith of their fathers. Surely the teachers, who thus withhold from their Christian congregations Christ's own words, have much to answer for, if the people come short of salvation from ignorance.

The slaves sometimes *maroon*, as it is called, that is, they run away from their bondage. Of these fugitives, it is said, there are considerable numbers among the mountains and forests, who live principally by sallying out for plunder, and hunting the wild deer, which abound in some remote situations. When a slave escapes from his master, the latter is required to report him to the police, upon which a party of soldiers are sent out in pursuit of him. If he is traced, and nearly overtaken, they are ordered to call upon him to stop, three times; and if, at the third challenge, he still attempts to flee, it is lawful to fire and shoot him dead.

An amusing specimen of the ignorance and knavery of these degraded creatures has been communicated to us.—A negro was sent by his owner to fetch home a quantity of wine from the merchant's. Of course a note was delivered to him, stating the number of bottles committed to his charge. On the road, however, he chose to empty one of these for his own gratification: but, before he did this, he placed the note under a stone, and kept it fast down, while he was drinking the liquor. When he got home his master inquired how many bottles he had brought. He answered—so many. "Nay," said the master, "there should be one more." The slave stood stoutly to it that he had delivered all the bottles that he had received. "It is false," rejoined the master, "you have drunk one by the way; for this piece of paper tells me that there was another bottle, which is not here now." "That note is a great liar!" exclaimed the astonished negro; "how could he see me drink the wine, when I held him under a stone till I had done? How could he see me drink it, and tell you that I did?"

Among other instances of barbarous treatment, by persons

unfit to be trusted with absolute power over beings at least as good as themselves, the following has been mentioned to us as having happened several years since. A wretched woman killed three of her slaves, who had displeased her, with a knife. She afterwards left the island, and is still residing in France.—Some time ago, a negro, in a fit of melancholy, hanged himself. He was discovered, and cut down, apparently dead. His master (determined to show the malignancy as well as the impotency of his displeasure) ordered the body to be flogged, as though it were alive and could feel his vengeance. After fifty strokes had been inflicted, signs of life actually appeared. The brutal punishment was suspended, and, by the use of proper means, the unfortunate sufferer was brought back to life and thraldom. He survived several years, and his owner, it is said, is still alive, and unashamed of what he did.

We shall close these examples of the effects of slavery by a fact which shows that there is something good in fallen human nature, which even slavery cannot extinguish, and something bad, which nothing, surely, but slavery could infuse. A poor negress, who is a slave in this colony, with great labor and long parsimony had saved as much money as would buy a human being. She had a daughter, a slave like herself. What did she? She purchased that daughter of their common owner, and set her at liberty; being content to remain in bondage for the pleasure of seeing her child walking at large, with *shoes* on her feet, which are here the badge of freedom among people of color, no slave being permitted to wear them. Soon after the bargain had been completed, the affectionate mother happening to come into a room, where this daughter was sitting, very naturally and unconsciously sat down beside her, as she had been wont to do. A moment or two afterwards the daughter turned round in a rage, and rebuked her, exclaiming, "How dare you sit down in my presence? Do you not know that I am a free woman, and you are a slave? Rise instantly, and leave the room."

On the 5th of March, 1828, a *coup de vent*, or hurricane, passed over this island, which, more frequently and grievously than any other inhabited spot of land, is supposed to be subjected to such visitations. The heat on the foregoing day had been excessive, the thermometer standing for some time at 91°, with great closeness and stagnation of the air. The

evening was pleasant, a fresh breeze having sprung up; but this gradually increased to a storm, accompanied by distant thunder through the night. Two hours after sunrise the wind blew with considerable violence, and heavy rain came down. Presently it began to vary from a regularly increasing gale to sudden and impetuous gusts, with intervals of two or three minutes. The sky grew exceedingly black, and the clouds continued to thicken and discharge torrents of water. At five P. M. the real hurricane began; the foliage was torn from the trees, and the atmosphere was presently in commotion with leaves and light materials, such as thatch and shingles, flying in all directions. Every quarter of an hour the squalls came on louder and longer, and at length the whole force of the tempest, in successive bursts, like waves of the sea, drove over the town; every house in which shook to its foundations, and many were damaged and dismantled. On the following morning, when we looked out, the streets were like rivers, and cataracts of foam were rolling down the mountains. The trees were all stripped, and multitudes of branches scattered on every hand; several of the largest were torn up by their roots, and lay in heaps upon the roads. The fences, as far as we could distinguish, were all levelled. Several dwellings and store-houses had been laid flat in the town and neighborhood. The vessels in the port wore an aspect of distress, which plainly showed that they had barely weathered the devastation. One, a schooner, had foundered, and the tops of her masts could just be seen above water. Others had been driven ashore, and their chain-cables snapped asunder like threads. An East India merchant-ship, the George Canning, just arrived from Calcutta, which had dropped anchor in the harbor on the preceding day, was driven out to sea, and wrecked on the coast, several miles to the westward, when, of thirty-three persons on board, sixteen were drowned, including the captain and his wife, the ship's surgeon, and several passengers. She had struck upon a reef, and been assailed by an irresistible force of breakers. The captain and the rest of those that perished took their station on the poop; the seventeen who escaped took theirs upon the forecastle. The forepart of the vessel being aground, but not the aft, she soon parted at midships, when all on the poop were precipitated into the abyss; but those forward, in the sequel, reached the shore in safety.—Two large new houses, built of wood, in a valley, were dashed to pieces; one of

these was removed bodily from its foundations to a distance of ninety feet, and then hurled into ruins. A few minutes previously twenty-one persons had been under its roof, but happily had left it before the catastrophe. The cottage of a woman, who was expecting every hour to become a mother, which stood near a river in the vicinity of Port Louis, was taken up, and let down in its proper position in the middle of the stream. The inmate remained uninjured. On the plantations, in the country, the cabins of the poor negroes were almost all prostrated, or laid open. Twenty-five mules and a horse were killed by the destruction of the stabling on an estate near Mr. Telfair's. A wooden mansion, of great strength, thirty feet long by twenty wide, belonging to Mr. White, a friend of ours, at Grand River, was pushed more than three yards from its original basis. An immense tamarind-tree adjacent was fairly plucked up and overthrown, though some of its roots, as they came out of the ground, measured from twenty to thirty feet in length. We heard of no lives having been lost, during this hurricane, on land. The seventeen persons rescued from the wreck were accommodated with board and lodgings at the hospital here, till they could conveniently provide for themselves. We visited them there, and found them in good health and spirits, none having suffered any serious personal injury. When Mr. Bennet, after congratulating them on their extraordinary escape, expressed a hope that they would ever bear in grateful remembrance the goodness of God, in preserving them, when so many of their comrades were taken away at a stroke, the boatswain, with characteristic indifference, replied :—"Why if we were always to be thinking in that way, we should never venture to sea again. For my part, I have got a new berth; I go on board to-morrow; and I intend to do my duty."

Within sixteen days after the desolations of this hurricane, the whole face of the country appeared to have been renewed, the trees were covered with foliage, and the ground with grass and flowers.

During our long detention here, we have been making inquiries, whenever opportunity offered, respecting the circumstances and state of society in Madagascar, whither we are bound. It is generally known that Radama, the king, (who, though originally a provincial chief, has now subjugated to himself four-fifths of the island, which he governs with great wisdom and energy,) some time ago concluded a treaty with

the British government for the abolition of the slave-trade throughout his dominions, which, we understand, he has faithfully endeavored to carry into complete effect, notwithstanding all temptations and facilities to evade it. He has also encouraged our countrymen to settle in his territories, to instruct his subjects in commerce, agriculture and useful arts. With a view to the introduction of other branches of knowledge—though still adhering to the superstitions of his country himself—he protects, in the most decided manner, our missionaries in their labors of teaching the common elements of education, in connection with religious instructions, to such as will hearken to the latter and apply themselves to the former. In furtherance, also, of his enlarged and enlightened plans for elevating Madagascar above its state of semi-barbarism, he likewise sent a number of youths, including a prince of the blood royal, to England, to acquire a superior education to any that could be obtained at home.

The Malagasse are known to be exceedingly vindictive; they will not forget an injury till it has been fully avenged. They therefore very rarely strike one another, and never submit to a blow without pursuing, if it be possible, the offender to death, if they cannot kill him instantly. Several Englishmen were sent from hence to Madagascar for the execution of some public work, on which a great number of natives were employed. The superintendent was a remarkably quiet and patient man; but, being one day greatly harassed and wearied out with the laziness of the Malagasse laborers, he imprudently gave one of them a blow. The same evening, while he was sitting in his house among his friends, a shot was fired at him, through an opening in the wall, by which not he but another person present was killed. The man who discharged the musket was known to be the same whom he had chastised; but the fellow immediately made his escape. Next morning the overseer, and the party who had been with him when the assassination was perpetrated, went in a body to complain to the local magistrates; but, not having taken the precaution to arm themselves, they were way-laid by a gang of natives, and all murdered on the spot. The original culprit was afterwards apprehended, hanged, and gibbetted, under the laws of the island.

A female rebellion took place a little while ago, in consequence of the following extraordinary grievance. It was the privilege of persons of that sex to dress the king's hair; and

in the beauty of their long black locks both men and women take great pride. When prince Rataffe returned to Madagascar from England, his head had been shorn of its barbarous honors, and converted into a curly crop. Radama was so pleased with this foreign fashion that he determined to adopt it,—to rid himself, probably, of the periodical plague of hair-dressing, which, according to the costume of his country, was a work of no little labor on the part of his female barbers, and of suffering patience on his part. Accordingly, he took an opportunity, when he happened to be at some distance from his capitol, to have his head polled nearly to the scalp. His first appearance in public, so disfigured, threw the women, whose business was thus cut up, into equal consternation and frenzy. They rose in mass, and their clamors threatened no little public commotion. But Radama was not a man to be intimidated, or averted from his purpose, by such means. His measures were severe and decisive. He surrounded the whole insurgent mob with a body of well-disciplined soldiers, and demanded the immediate surrender of four of their ring-leaders. These being given up, he turned to his guards and said, " will nobody rid me of these troublesome women ?" when those present rushed upon the poor ceatures, and slaughtered them at once. Radama then commanded the dead bodies to be thrown into the midst of their companions, who were kept three days without food in the armed circle of military, while the dogs, before their eyes, devoured the putrid corpses of their friends. The consequences did not stop here ; infection broke out, some died, and the rest fled, and returned to their homes.

The laws of Madagascar are very sanguinary, and capital punishment is inflicted for very small offences. Some years ago, we are told that it was death to take snuff, smoke tobacco, or for a man to keep a dog or a cat in his house. Trial by ordeal was frequent, and it was with the utmost difficulty that a practice so iniquitous and absurd could be abolished even by a royal despot. Radama, the king, being ill, the English agent (Mr. Hastie) gave him calomel ; in consequence of which his Majesty's mouth became, as was to be expected, affected, and his breath fœtid. The courtiers insisted that he had been poisoned by some of his household, and required that they should all be subjected to the *tangar*. Both the king and the English agent assured them that they were mistaken, and stated the simple fact, the

21 *

reason of the symptoms, and the probable cure that would ensue. They would not believe; and Radama, himself, was compelled to yield to their demands. The tangar is the poisonous kernel of an indigenous nut; a little of which being scraped off upon the tongue of the suspected person with certain ceremonies, it is presumed that if guiltless it will not hurt, but if guilty it will destroy him. On this occasion thirty innocent people were tried by this test, when twenty-eight of them died.

A yet more hideous mockery of justice was sometimes employed. The queen was ill, and she was supposed to have been poisoned by some of her female attendants. A number of these were brought to the ordeal of (each) having first one joint of one finger, then another of the same, and so on from finger to finger, and from the fingers to the hands, and from the hands to the wrists, the wrists to the elbows, and the elbows up to the shoulders,—chopped off in succession (even to the mutilation of the whole body in case of contumacy) so long as the sufferer could endure the torture,—that is, till she confessed the crime of which she was only suspected, whether guilty or not; when she was of course put to death at once. Thus there was no alternative between being murdered by inches, or by one merciful blow,—the mercy not being shown till the wretch was *thus* proved to be a criminal, and deserving of none.

One of our missionaries once witnessed a most tragical spectacle, the burning alive of three soldiers, who had been found guilty of cowardice,—a misdemeanor which Radama punishes with inexorable rigor. The culprits were brought forth, heavily loaded with chains. One of them, however, by a desperate effort, got away, and rushed down a neighboring precipice; but he was pursued, overtaken, and hurried back to the place of execution. There the three living bodies were laid like faggots, one upon another, when wood being heaped around them, fire was set to the pile, and the whole were consumed together.

One day, when the late British resident was dining at the palace, one of the wives of Radama had in some manner offended him, when, so impetuous and unappeasable was his wrath, that he called to an officer at table, and commanded him to go out instantly and take off the woman's head. The officer obeyed; and, soon after returning, the king inquired whether his order had been obeyed, "Yes," was the reply,

and the company proceeded with their dinners, as though a mere every-day circumstance had happened. He knows, notwithstanding, when and how, in a politic way, to exercise clemency. Some of his conquered enemies and forced subjects have taken the oath of allegiance three or four times, and again rebelled, before he has finally passed sentence of death upon them. How powerfully does the recital of scenes such as these confirm the declaration of Scripture, "that the dark places of the earth are full of the habitations of cruelty!" And how strongly should it excite every Christian heart to plead with God speedily to fulfil his "*covenant*," which declares it to be his purpose—"that the earth shall be full of the knowledge of the LORD, as the waters cover the depths of the sea!"

CHAPTER LIII.

Further Information respecting Madagascar—The late Mr. Hastie, British Agent at Tananarivo—Customs in Madagascar on the Death of a Native—Tribute to the King—Royal Exhortation in favor of Husbandry—Punishment of Offenders—Sumptuary Laws—Cleanliness—Burying Valuables with the Dead—Child-murder—Singular Release of Prisoners—Rataffe—Charms, or Amulets—Barbarous Ordeal—Expedition of King Radama—King's Army—Peculiar Burial-service—Sprituous Liquor—Band of Robbers attacked—Moderation of Radama—Northern Part of Madagascar—Preserved Skulls—Favor shown to British Ships—Characteristic Dialogue—Mode of catching Fish—Alligators—Monkeys—The word Vahing—Large Bamboos—Wild Bulls—Prayer of an aged Chieftain for Success in an Enterprise—Vampire-Bats—Wild Boars—Native Greetings—Domestic Animals—Grain cultivated—Malagasse Women—Notices of the Country—Conduct of the King during an Expedition.

AMONG those of our countrymen who have, from time to time, resided a while in Madagascar, none, probably, ever enjoyed so much of the confidence of Radama, or exercised so much influence over him, as the late Mr. Hastie. He had been in the ranks of the army in this island (Mauritius), but having distinguished himself by various public services, and by some means or other having obtained sufficient acquaintance with the Malagasse language, he was employed by governor Farquhar in the negotiation for abolishing the slave-trade in that quarter. This being successfully accomplished, Mr. Hastie remained at the court of Radama as rep-

resentative of the British interests there. Subsequently he accompanied the king in various campaigns and journeys, in different parts of Madagascar, and became, in a great measure, his Majesty's leading adviser, in both military and civil matters. In this situation he befriended our missionaries, and the cause in which they were engaged, in various ways. He died not long ago. From some of his papers which have fallen into our hands, we have collected the following intelligence respecting Madagascar and its affairs, which (imperfect and loose as it is) may yet be of service to us in the event of our visit there; but at any rate it cannot fail to gratify the curiosity of those of our countrymen who may hereafter peruse the present journal.

From Mr. Hastie's Journal, from September 1, 1822, *to April* 22, 1823.

It is a custom of the natives of Madagascar to fire small arms repeatedly near the houses where the bodies of their deceased relations are laid out; also, on every occasion of removing a corpse;—and the mortality in the camp, at times, has been such, that the observance of this formality, towards the dead bodies brought to the capital for interment, caused an almost constant discharge of musketry. Yet it is deserving of notice that the custom of bringing the bones of persons who have died in distant districts to the neighborhood of the residences of their families, is now practised to a very limited extent in comparison with former times; three bodies only having been brought from the Sacalave district whilst any appearance of hostility existed there, though thousands have been removed since the termination of the war.

On the conclusion of the addresses made by the king Radama and the chiefs, in cobar, the usual formality of presenting *manassin* (tribute) to the king commenced, and several hundred dollars cut in small pieces, besides a greater quantity uncut, were speedily collected.

The chieftains were assembled to-day (Jan. 24, 1823). The king (Radama) again addressed them, representing an immediate necessity for their application to husbandry and manufactures, as the only means by which their situation may be improved, and their wants satisfied. He spoke large-

ly on the subject, and concluded by saying—"Surely you will exert yourselves to raise your progeny from a level with the Caffres. We must no longer be classed with the Mozambiques. Our friends declare that we were not born to be slaves." He then distributed a quantity of wheat, and other grain, to be sown, among the chiefs, &c. At the close of the meeting, agreeably to the custom of the country, those who had received the seed entered into wagers with each other on the success of their particular modes of cultivating it.

It was a custom of the chieftains of the district of *Ovah* to allow persons, or the descendants of such, who had rendered particular services to the state, or more immediately to their ancestors,—the privilege of demanding pardon for themselves, or even a member of their family, on the event of such individuals having transgressed the laws.—But this custom being attended by various evils has been abolished by the king, who decreed that rewards should be given to the brave and deserving.—He confirmed the existing laws which declare that a theft of any property amounting in value to more than a fowl, or the twenty-fourth part of a dollar, should subject the perpetrator to a *cobar;* and enacted that all minor thefts should subject the offenders to work such a number of days on the public roads as the police-officers of the district, where such thefts were committed, should adjudge.—He also positively commanded that the police of every district should furnish rations to every person voluntarily offering his services on the public works, by which means he removed the necessity of any person committing a theft to satisfy the wants of nature, as his labor would thus secure him subsistence.

When advice has been given to the natives of Ovah, tending to excite them to industry, they have been frequently heard to state that they did not labor under any particular wants, as they were not permitted to wear jewellery and clothes, except of a certain description, which latter, and subsistence, they obtained without much exertion. It being also ascertained that the prohibition of the use of pork had not originated in the observance of any religious formalities, but was a command of the king's ancestors;—and as it was the general opinion that an abolition of such restrictions would be of advantage in promoting industry and economy, a representation was made to Radama to that effect, which was ultimately successful.—As some mark of distinction,

however, was deemed necessary to be preserved, it was finally enacted, "that no person, *not* of noble blood, should wear either gold or coral in their hair."—The king again took occasion, when he granted this favor, to recommend agriculture, manufactures, and commerce; and made a law by which any person found to pass two or more successive days in idleness, should be subjected to work a similar number of days on the roads!

The tumult of joy on the publishing of the cobar, taking off the restrictions (named above), exceeded any that I have witnessed in Ovah since the abolition of the slave-trade for exportation. The shouts of exultation and thanks were so violent and continued, that the ministers could not obtain silence, to publish some other orders about building bridges, for upwards of two hours. And on the dispersing of the assembly the buzz of joyful expressions, thanking Radama, was continued in every direction.

The want of cleanliness, at the capital, in the public streets and passages, could not fail to attract the attention of every stranger. Indeed, to it may, in a great measure, be attributed the sufferings of a part of the population, many of whom are afflicted with filthy diseases.—An order was issued for keeping the metropolis clean, and the disobedient were subjected to penalties. Hence, from being as filthy a town as any in the Eastern hemisphere, Tananarivo may vie with the best regulated as to cleanliness.

It was a matter much to be regretted, that many persons, endeavoring to make a display of respect for deceased relatives, often contracted debts in purchasing valuable clothes and ornaments to throw into the graves of the departed, agreeably to ancient usage.—Indeed, several instances have occurred in which individuals had been reduced to bondage for want of punctuality in discharging their engagements on such accounts. Thus had the dead been enveloped in rich clothing and ornaments, and surrounded by silver, whilst the nearest living relations were reduced by such means to the lowest state man can arrive at—*slavery*. This evil has been, in a great measure, put down by a law "That all debts, contracted for the purpose of obtaining articles to bury with deceased persons, are declared to be unlawful, and cannot be recovered."

The barbarous custom of putting children to death in some parts of Madagascar, born on certain unlucky days, had aw-

fully prevailed. This evil is likewise stopped, to a great extent, by a law which declares the crime murder, except in the Maam district, where the chief is in favor of the horrid practice. But the women of that district who are likely to be confined on any of the unlucky days, are permitted, nay, required, to leave the place before their delivery, and to take up their abode in Ovah. The king is resolved to put down this exception also very soon.

From Mr. Hastie's Journal, from Sept. 28, 1823, *to Jan.* 1, 1824.

Radama, in a cobar (or public assembly), on one occasion, exhorted the people not to consult the sorcerers, or resort to ordeals in doubtful cases, in settling petty differences among themselves.—At every favorable opportunity he warns them *not to deal in slaves.*—Finding that some chiefs had winked at a murder, he displaced them, and appointed others in their stead.—Being informed that a store containing rice, which belonged to a European, had been burnt down, he told the people, that in future, if any thing of the kind happened, the whole district should make good the loss.—A sergeant in the army, convicted of cowardice, was immediately burnt alive.

On the banks of the Esanbava the following scene took place.—Radama ordered that all the prisoners of war should be led forth; he then desired those natives of the several districts through which he had passed, who, at his request, had been deputed to accompany them, to lay claim, if they could, to such as had been made prisoners, though not taken in open hostility. The entire number of captives exposed was upwards of sixteen hundred. Any view which description may present can but faintly portray what followed. Feelings of commiseration were for the moment suspended, on observing the intense anxiety with which all parties that were interested looked around; these to discover and claim their kindred—those in search of relations, or companions, who would claim them—and (a third party) many of the possessors of the captives, staring, in dismay, for fear of the approach of claimants of their booty. A brief pause took place, which was interrupted to afford pleasure of a superior description. More than a fourth of the prisoners were led to the front by soldiers, who honorably declared that these individuals had not been taken in arms. The burst of

applause, occasioned by this conduct, continued several minutes, and *panzaka indriano* (king indeed!) resounded through the assembly. A number of persons were then brought forward, who belonged not to districts concerned with those in hostility to Radama, but who had, on vague reports, abandoned their houses, and been taken amongst those who had refused allegiance to Ovah (Tananarivo). These the king ordered to be released, at a ransom of three dollars each; on which a second thunder of applause broke forth. Bartering and ransoming then occupied all parties to a late hour, when it was found that few, besides the dependants on Matahitasoannata, remained unredeemed. What a variety of sensations many of these poor creatures must have experienced during the day! Some captives were seen in extreme anxiety, gazing around for a friend to claim them. Others, after finding such a one, were busily contriving means to raise the necessary sum, or an equivalent, to purchase liberty. In several instances, enough was found to obtain the freedom of a mother, a wife, or a sister; yet not enough to obtain the release of her sucking infant; and it was delightful to witness the avidity with which the relations, acquaintances, and neighbors of the sufferers stripped themselves of their ornaments, and even their clothing, to effect the emancipation of their connections. Several of the unfortunate group who had, for a long time, vainly desired the approach of a relation or friend, and were consequently suffering that depression which the expiring hopes of release from slavery must inflict, were unexpectedly cheered by the embrace of a deliverer; and, at the instant when they were sinking into despair, were filled with all the happy emotions that a return to home and liberty could diffuse. Others, again, as hope died, and time wore away, sunk into despondency, or became so stupified that they were unconscious of the misery that awaited them. The eagerness with which many of the deputed persons, who had accompanied the king from the southward (for the purpose of restoring those connected with them), sought out the objects for whom they were interested, was truly gratifying; nor could their disappointment, when such search proved unsuccessful, be noticed without pain. It is true that apathy and indolence, a recklessless for the present state, and want of thought for the future, might be found depicted on some countenances; but these attracted little observation amidst the more impres-

sive scenes around, which could not fail to excite in the beholder sentiments of admiration and delight to witness the workings of nature in these rude people; and which transported his attention, from group to group, through all the diversity of affecting occurrences which were momentarily taking place. Next day it was found that a considerable number was left, who were unable to ransom themselves. Hereupon, Mr. Hastie having pleaded their cause, the king was induced to give them all their liberty, and return the money which had been paid, in pledge, the day before. He likewise restored nearly all the cattle which his army had taken. This crowning act of grace occasioned an indescribable tumult of joy.

Rataffe, a chief, who commanded an army in a province which was in alliance with Radama, had committed various acts of plunder, as well as allowed his officers and soldiers to do the same, in carrying off the people's cattle, taking their clothes, trinkets, cooking utensils, &c. This came to the knowledge of Radama, when he travelled through the district. He immediately called a private meeting of Rataffe, his brother-in-law, and all his officers, and rebuked them with great severity, as having disobeyed his orders, and broken the terms of alliance. He concluded by ordering every article, even the most minute, to be brought forth, immediately, and put down on a plain; adding, in language well understood in this island, that, if Rataffe and the officers of the army did not most strictly obey his orders, they must remember that they were *their own executioners*. Immediately herds of cattle, clothes, household furniture, personal ornaments, and all sorts of things in common use, covered the plain, and the claimants were directed to come forward and identify their property, and take it away. The king afterwards sent a message to the chieftain of the district that he was angry and grieved for the wrong which had been done, and which was entirely contrary, not to his wishes only, but also to his commands; and, furthermore, to prove his sincerity, he had determined to send a part of his people to offer tribute at the tombs of the ancestors of the Boyana chieftains, and to deposit there those gifts which, by usage, are deemed acceptable as an atonement for any unintentional breach of a political engagement.

The natives of one place are described, in Mr. Hastie's journal, as clothed in sofia cloth of their own manufacture.

Their ornaments chiefly consist of bits of wood, cut into a variety of fanciful forms, and strung with thread so as to make collars and necklaces, which are generally charged with amulets, or nostrums, that are purchased from a class of people who live well by imposing on the credulity of others. Such charms are reported to possess virtues to prevent, or render ineffectual, any attempt meditated against the wearers by their enemies. These people appear very desirous to obtain showy baubles in glass, brass, and earthenware. Many elderly persons, and others in the prime of life, fall victims to the ordeal by *Tanguar*—an usage by which Mr. Hastie says that he has known *Ovah* (the district comprehending the capital) annually deprived of thousands of inhabitants. This superstition still remains in effect; and such is the prejudice of the natives that scarcely a sigh escapes for the sufferings of the nearest or dearest connections when they are submitted to this ordeal. The practice is for both the accuser and the accused to drink poison, prepared from a plant called *tanguar;* and the people have a notion that, if the party be innocent, the poison will take no effect; but, if guilty, it will immediately kill him. Mr. Hastie mentions several instances of this barbarous ordeal, and, amongst others, the following: A man, of the name of *Layhoor*, being in debt, went into another district, where he stole a fine boy, and offered him to his creditor in payment. This villain was detected; but he denied the fact, and submitted to the ordeal—for, being a crafty fellow, he knew how to counteract the effects of the poison—consequently he survived the test and was acquitted. Afterwards, however, he was again brought up to answer for the crime, when he was proved guilty, and sold himself into slavery. Meanwhile, on the other hand, the creditor, who had received the boy from him in payment of a just debt, declined to drink the poison, whereupon he was declared guilty of being himself the thief, and, as a penalty, was obliged to give two slaves, one of whom was his own child. When the real culprit, his fraudulent debtor, was subsequently discovered, of course the two slaves were returned to the wronged and innocent creditor. A man was charged with having stolen a bullock; but, in this instance, the ordeal was tried upon dogs, representing the loser and the supposed thief. The latter was found guilty and enslaved. In the sequel, however, the bullock which had been missing, and for which the poor fellow had

been punished, was found, and he was restored to liberty. Mr. Jefferies (a medical gentleman) was requested to attend a female, after child-birth; help came too late, and she died. The king happening to remark to her relatives that the people about her should have been more careful, on the ensuing day the deceased's mother and sister, her husband's mother, two other near kinsfolk, all the family, evincing extreme grief at their loss, came to his Majesty, and requested permission to take the tanguar, to prove their innocence of any intended neglect or maltreatment of their relative. Radama told them that there was no occasion for the ordeal, and that they were fools for proposing it, as out of five some one or more would most likely suffer. They all declared that the guilty alone could suffer; and repeated their request to be allowed to prove their innocence, stating that it was necessary for their characters that they should do so, or the world would consider them guilty.—Finally, the king permitted the ordeal to be resorted to; when the *ampananguin*, or *administrator* of the potion, having, as Radama expressed it, made the draught too bitter, every one of the five fell victims to this feeling of honor, and not a tear was shed for them.

Radama declared that these recent instances were not necessary to prove to him the fallacy of the ordeal; yet he advanced even the latter case as a proof that the prejudice is so in favor of the ordeal that it keeps thousands from committing crimes; and only hardened rogues will dare to essay it. People would exclaim, were he to prohibit the use of it—"What, will Radama no longer permit the administration of justice?" The king is, however, determined to abolish the practice at an early period.

[From Mr. Hastie's Journal, from May 26 and 27, to Nov. 2, when he accompanied Radama on an expedition.]

Radama, before he set off, supplicated divine aid in his undertakings at the tombs of his ancestors. He did the same in passing through the village of Ambuymonga, where his father was buried. A little north of the capital there is a custom of the people feeding on the cattle of the rich after their death. Many poles are set up, on which the skulls of twenty to forty head of cattle, consumed on such an occasion, are exposed; and marks of upwards of a thousand fire-places are frequently seen in the vicinity of tombs. Thermometer, at sunrise, $53\frac{1}{2}$; at three, P. M., at $90\frac{3}{4}$.

Before setting off, the army sat on the outside of their

tents, the whole of one night, singing songs, extemporè, in which they mentioned the probable consequences of their expedition—plunder and prisoners. The army consisted of—

The king's first and second Brigade	4320	
Artillery	600	
Engineers	650	
		5570
Avaradraun, or third Brigade		2160
Vakinsisone		2160
Maronvatan		2160
Ambondarane		2160
		14,210

A theft was committed in a tent. The culprit was discovered, and, the theft being proved, he was condemned to die, and immediately executed. The sun was so hot that many fell down out of the ranks. Thermometer 93°, noon. They were now in lat. 17° 16′ 50″. Tananarivo is in 18° 56′. On high ground the wind was sometimes so strong as to overthrow all their tents.

When the Sacalaves (the inhabitants of a particular district) are proceeding to the burial of a person of distinction, many of the cattle of the deceased are driven on the route to the place of interment by the relatives and friends, or followers, who, in token of their sorrow and regret, kill many beasts on the road. The slaughter, made on a recent occasion of conveying the corpse of a chieftain by the path which we travelled this day, so far exceeded what the mourners could consume, or carry with them, that the stench of the residue left to decay, which are many carcasses (the rumps only having been taken off), is very offensive indeed.

The natives here make a bad spirit from the shetau, or palm (wild cocoa) nuts. From these they remove the outside rind, and add to them an equal portion of the leaves of a tree called suthelie; then, placing the mixture in earthen vessels, sunk in the ground, it there ferments, and is distilled through a gun-barrel, the muzzle of which is suited to the cover of the vessel in which the liquor is boiled. This barrel passes through a trough of water, as a condenser, of such a length as to permit the touch-hole, through which the spirit drops, to exceed its extremity about two inches.

Radama attacked a band of robbers who lived upon a

small island in a lake. He lost thirty-eight men, who were killed by the robbers; but afterwards took the island and made six hundred prisoners. One of his officers suggested to Radama the propriety of avenging the massacre of his soldiers on the men taken prisoners. The king immediately disapproved of the cruel proposal, saying: "You are aware that the persons concerned in the slaughter of my soldiers have escaped. Why should we punish these, who, we know, were not of that party? Besides, you should bear in mind that these people were then our enemies, and were acting in self-defence. Were I to treat my conquered foes as you propose, I should find much more opposition than I now do in warfare, and should never gain a true subject."—In attacking these robbers in the dark, one of his officers deserted his post. This was immediately brought before Radama; a tribunal was convened, and the offender's guilt was clearly proved; on which the king ordered that, in consideration of his past services (his army-rank being that of a colonel, and his hereditary rank that of a nobleman), his punishment should be ameliorated, namely—that he should be shot *previous* to being cast into the flames.

The village of Ambuymonga, near Tananarivo, was formerly the residence of Radama's father, and the place where he was interred. On Radama's arrival there, he immediately proceeded to the tomb of his father, and returned thanks to the gods for his successful journey and safe return.—On reaching his capital, a vast concourse of people met him, to congratulate him on his return from the war. He told them he had brought back no spoil, had reduced not a single individual to slavery, nor shed any blood; but his triumph was a great increase of territory to the north of his capital. He applauded his soldiers, and exhorted all who wished to secure his favor to exercise industry and to study the arts of commerce. After the meeting, he immediately repaired to the tombs of his ancestors, and returned thanks to the gods there for the succor afforded him in sickness, as well as for the success which had attended his endeavors to establish tranquillity in his country, and induce his subjects to cultivate the arts of peace.

In this expedition the king went from his capital down the east coast, visiting all the ports, to the northern extremity of the island, and returned by the west coast. The northern part of the island appears to be poor and sterile, and very

thinly inhabited by tribes of ill-looking people. Their houses are built of mud or mattings of palm-leaves. Their clothing is mean, made of hemp and cotton mixed, or still worse materials. They have herds of cattle, as well as sheep, goats, and Guinea-fowls. They grow rice, manioc, sugar-canes, &c. Their villages do not appear to be fortified, as they are not afraid of invasion. All submitted to him, and owned him their sovereign, and brought him tribute. The face of the country is covered with mountains and hills; of the valleys between, some, but not many, are cultivated. The king appears to have acted with great justice and lenity, and to have received every mark of respect.

In the palace of the chieftain of Boyana, the great testimonials of his royalty—the skulls of his ancestors—were preserved upon a raised frame, inclosed by hangings of white cloth.

On landing, the ministers of Andrian Soul (their chief), descrying a herd of cattle, immediately shot two of the best bullocks in it, according to a custom practised by all persons charged on duty by the chiefs of Boyana.

In a conversation with commodore Nourse, of the Andromache, Radama said that, "in the early part of his life, he was in a state of darkness; his forefathers, to whom it was his duty to look up with respect, were entirely unacquainted with the proceedings of the world, and, consequently, were incapable of giving him such instruction as could advance him above their low estate. He had, however, by application and perseverance, got into a path by which he was enabled to raise himself. The success attending his various enterprises was such as satisfied him that he was correct in attributing all he knew to the lessons which he had received from the British nation and government. He was confirmed in the propriety of his present views, and he would, therefore, pursue them with increased ardor."

The plans of a certain chief and his people, conquered by Radama, had been generally laid, and were sometimes executed, by a woman, originally a slave, but who had the address to make them believe that she was the spirit of a deceased chieftain of note, called *Triemamoshima Maan*, who formerly was possessed of great power in the district named Valanhafonts.

Radama, on one occasion, declared that to export or import slaves were crimes of equal magnitude, and ought to be

punished as capital offences; that theft should be punished with loss of life, or liberty, according to circumstances; and that he prohibited his subjects from resorting to the use of nostrums, charms, or unknown medicines, which are frequently, to their great detriment, imposed on them by designing knaves at high prices; but which have, in many instances, occasioned much disturbance and bloodshed, by inducing the credulous who trust in them to disobey the laws, and even to rise up in arms against the established authorities.

1824. Aug. 3. Radama published a decree that all British vessels, visiting his ports for lawful trade, should pay fifteen dollars charge-money, and five per cent. duty on all articles, the produce of Madagascar, exported. This was accompanied with an assurance of safety and protection to *British subjects*, for the better civilization of his people, and the introduction of various arts and sciences among them; expressly allowing the former to build ships and houses, to cultivate lands, to carry on lawful trade; also to come and go at their own pleasure without hinderance, or payment of any other duty.

Andrian Soul, a conquered chief, having been permitted to build a house, came to Radama to ask him if he were obliged always to live in that house, as he was fond of going about. Radama replied, "O no; go where you like, and do what you like, only that is your stated residence." "Very good, very good," said Andrian Soul; "I should like to go about.—I have as yet but very few wives: you (Radama) sent me but ten women's cloths; I hope that I am not to be limited to that number of wives." "By no means," answered Radama, "I prescribe no limit; it depends entirely upon yourself and the females that you seek." "But, in case of my being refused, may I still command?" asked Andrian Soul. "No," replied Radama; "it is not well to *command* on such occasions. Conciliatory measures are much better, you know. When you address a woman who is not pre-engaged, and she and her parents consent, you will not be subject to any difficulty; but, should any occur, Ramanetae will arrange all that." "Very good, very good!" exclaimed the other: "Oh! that is very good, indeed! But how, as to the married women?" "As to that," said Radama, gravely, "it is not a subject to address me upon." And he added, with a little severity, "When they are married, they are married, and are not fit objects to be sought after; the

laws define all that." This was heard with a long-drawn sigh by Andrian Soul; and Radama, desirous of putting an end to such conversation, proposed going out, where the chieftain's followers were instructing some of his servants in their mode of dancing. Andrian Soul's eyes were open, and his ears too; but he sat as if he saw not, as if he heard not, any thing that passed, for a long time. He then retired at his usual hour *to pray*.—N. B. He is a Mahommedan.

At a lake near the river *Mananique* the natives catch fish in the following manner. They make nooses, and attach them to a line which is fastened to two poles sunk into the mud, which poles are about twenty yards apart from each other. When the nooses are prepared, the fishermen withdraw quietly in their canoes, and having remained tranquil a little time, at the distance of about one hundred yards, they commence beating the water with long bamboos, and so continue as they proceed, till they return to their nooses, where they frequently have to dispute with a *kayman* (the alligator) for their property, and sometimes lose both fish and nooses.

When driving several herds of cattle across a river, the soldiers were placed on both sides, who kept up a constant fire of blank-cartridges to intimidate the kaymans from attacking the cattle. But such was their excessive fierceness that they seized, in some droves three, in others five, and in several more than ten, of the unfortunate bullocks. "Putting out of consideration the losses thus sustained," Mr. Hastie says, "it certainly was very interesting to observe a beast carried down by the alligators, and speedily torn to pieces by the ravenous monsters, many of which were soon seen near the surface, throwing portions of their prey into the air, and catching the same in their jaws, previous to consuming it, which they did above the water. The frequency of this occurrence, under such circumstances, and in the presence of almost constant firing, appeared strange. I have often seen the kaymans bring out their prey to the bank-side, and devour it there; but I have no reason to believe that they are incapable of feeding under water; yet, in a rapid river, it is probable that they might be carried down some distance when so employed; and their hunger and voracity, on seeing a plentiful supply, may induce them to make unusual exertions to partake of it. When a bullock was seized, thirty or forty kaymans were sometimes seen about it, but I did not notice any instance of one trying to take a piece from another.

Radama's followers shot several, all of which were carried down with the current. I remained at the river till noon, and in the course of that time killed seven that had crept up far on the mud, at the bank-side, after having satisfied themselves with beef. Some of these were about sixteen feet in length; and a boy who accompanied me shot one that measured twenty-three feet. The animal was not four yards distant when he fired, and, the ball traversing the back part of the head, it did not make any exertion to get into the water. It proved to be a female. The stomach, when opened, was almost gorged with the raw beef which she had devoured; and, being near her increasing season, not less than fifty-seven complete eggs were taken out of her." Mr. Hastie once found an alligator's nest with sixty eggs in it. The natives eat these, but do not esteem them delicate food.

The solicitude of the monkey tribe for their young has often been noticed. Wishing to get a few dozen maki's (monkey) skins, I shot several, and among them, unintentionally, some females carrying their young ones. When alarmed, they carefully conceal them under their arms, and often place themselves in the fork, or behind the branch, of a tree, so that it is not easy to see the young. I shot a female on a very high branch, and when she had tumbled within twenty feet of the ground she let fall a cub, which happened to light on a bush very near me. In this position it was seen by a male maki, possibly the father, which immediately descended the tree, and, grasping the little one, hastily regained his elevated post, and *actually cried*, as he looked down at the dying mother, with which a second young one was discovered, clinging close under her arm, whence it was not disentangled without some trouble. I shot another mother, the young one of which fell to the ground, and immediately leaped upon one of my dogs, that had long and soft hair—a bitch, so very docile and quiet that she did not attempt to remove this strange companion, till the latter attempted to get under her fore-leg. Not being able to effect this, the little monkey climbed on a branch of a tree, where it was affectionately received by one of its own species.

The boys that followed me brought several young makis (whose mothers had been shot) to the camp. I took two of the largest, which I found would eat the leaves of the sakoa-tree, and placed them on some branches put up for shade outside of my tent. But they instinctively clung together,

and each being desirous of being carried by its comrade, as they had been accustomed to he carried by their dams, they constantly grappled in close quarters, and fell to the ground, where they continued to struggle, each trying to get under the arm of the other, until they were separated.

We arrived at a small stream called *Madudua*, running from a lake of that name, into which the best assagai, or spear, of every person that dies in the distsict, is thrown on the day of his interment, as a certain mode of placing it at his future command.

It may be worthy of remark that the word *vahing*, or *vaheen*, is the term for a *stranger* in Ovah, as it is the same in Boyana. But the chieftains of the *Sacalaves* are averse that any name or term should approach in sound either the name of themselves or any part of their family. Hence, when it was determined that the mother of Rataratz, who came unexpectedly into the world, should be named *Ra-vahing (ra* expresses dignity), it was forbidden that the term *vahing* should be applied to any other person except herself; and the word *ampainsick* was instituted to denominate *stranger*. From similar causes the names of rivers, places, and things, have suffered so many changes, on the western coast, that frequent confusion occurs; for, after being prohibited by their chieftains from applying any particular terms to the accustomed signification, the natives will not acknowledge to have ever known them in their former sense. This practice very much resembles the jealous monopoly of names by the kings and great chiefs of the Pacific islands.

We arrived at the village of a very consequential female Manjaka, called *Efatua*, who, on my requesting the attendance of her followers to procure supplies of provisions, desired that I would first come and dance before her, in acknowledgement of her superiority, as she had both drums and singing-women—appendages of rank, to the possession of which great honor is attached in the Sacalave country.

Mr. Hastie found some bamboos, in Madagascar, of great size, some pieces (joints perhaps) being four feet in length, and twenty inches in diameter. He shot a bullock eight hundred pounds in weight. The flesh of the wild bull is hard, tough, and not savory; but that of the cow tender and well flavored. In the course of one day's journey he saw not fewer than six hundred head of wild cattle. He remarks that those of the people with him who used the least exer-

tion suffered the most from fever. The wild bulls scrape holes in the ground with their feet, and then rub their horns in them, apparently in order to sharpen them, but perhaps only in the rage of menace, for Mr. Hastie shot one while thus engaged in preparation to attack him. The grass among which they pasture is sometimes ten feet high. In this, when the wild cattle want to conceal themselves, they lie down on their bellies, with their fore feet under their nose, and their hind legs under their belly; if alarmed, they spring up in a moment, and gallop off in a cloud that darkens the face of the country in their course. A wild bull, going at full speed, will turn in a twentieth part of the space, and in a twentieth part of the time, that a horse can. They are so quick-scented, that they can only be approached from the leeward. The least noise, even the falling of the branch of a tree, to the windward, will frighten a whole herd away.

Radama's army, while encamped in the district of *Sacalaves*, was divided into parties to go and hunt the wild bullocks. Agreeably to the custom of the country, on the first herd being seen, the party halted, laid down their arms, with the muzzles of the guns and the points of the spears turned to the rear; and an aged chieftain implored for success on the enterprise in nearly the following terms:—

"O thou great Rangoor! master of these superb plains and herds, be it known to thee that the mighty king, Radama, attended by a formidable army, is thy visitor; and it will only be consistent with thine own high dignity, and his exalted rank as governor of the earth, a king unequalled by any other king, that thou shouldest present him with a part of thy superabundant stock for the use of his attendants. Be it known to thee, O Rangoor! that the wants of the mighty king are bounded, but his liberality is without bounds; he is slow in accepting, but lavish in bestowing, favors. He comes not in hostile array, but as thy visitor in amity. O you, *Coutafauts* and *Taihaua!* guardians of your great master's innumerable flocks, let it be your care to do him honor in the selection of the presents that he may order for the use of his royal visitor, so that we, his attendants, may partake of such fare as will induce us to make favorable representations of your attention to our mighty king, and thereby entitle you to his beneficent consideration. We again repeat, we are visitors in amity, and only claim your hospitable entertainment during our sojourn with you."

This supplication being ended, we advanced towards the herd of upwards of a thousand, &c.

I visited a settlement of vampire-bats, where very many thousands of these creatures were clustered together. I killed a number before any were cooked, when I was much disappointed at finding them out of season and very lean. The Sacalaves assert that these vampires do not swallow any thing solid, and say that they chew the *adoblahi* and the *vuwar*; also a species of figs, with some other tender young fruit, and the leaves of trees, but that they swallow the juice only.

The king's greyhounds took me a wild boar, that had its eyes nearly in front of its head. Under these were two deep indentures; and, within nine inches of the extremity of its snout, two excrescences, of three inches each in length.

We often saw numerous flocks of Guinea-fowls. When disturbed, these birds run close together, hold their heads high up, and stand so that several may be killed at a shot.

The Ovah (*Tananarivo*) people become melancholy when they have been a little time absent from home. Many carry with them a small parcel of their native soil, when going on what they consider a long journey; and they frequently invoke the Almighty that they may be permitted to restore it to the spot from whence they took it. When on the road to return to their native place they are always very gay.

During the morning several small parties, arriving from Ovah, met the troops on their journey thither; and the formality of relatives meeting, touching noses, and the new comers from the capital embracing the feet of the returning soldiers, created much merriment; but little attention was paid to many of the newly arrived parties, who, learning of the death of those they came to meet, commenced a violent howling, and loosened and disordered their hair.

The stock of sheep, pigs, and poultry, that share the family bed, remove every apprehension of want. The music of many milch cows, bellowing for their calves, which are also the nightly inmates of the mansion, and the barking of a number of cur-dogs, to which the taste of flesh meat is unknown, proclaim the possessor both great and rich; terms which were not long since applied in this country to the owner of even a single dollar; and the individual that could show one was often congratulated on the extent of his wealth.

Mr. Hastie had introduced wheat, oats, and barley into the country, and saw small patches of these growing luxuriantly.

The females (of the Sacalave country) are very robust. They are largely formed about the chest, and the lower part of the spine is remarkably prominent. Yet neither of these protuberances produce so unsightly an appearance as the ill shapes that distinguish the women of the northern part of *Boyana.* Few of them are of a complexion much removed from the Caffre-color. Their dress is often very slovenly and disgusting.

N. B.—Both these journeys were performed northward from the capital (Tananarivo), and the whole country either submitted to Radama or was conquered, though he had but little fighting. His army was so powerful, and the manner of his proceeding so judicious and humane, that all the tribes found it best to submit. He placed portions of his army at different places, to keep his new subjects quiet, or to protect them from freebooters. In every case he required the people to surrender their arms to him, as they would thenceforth not need them, and as an inducement he gave their owners a fair price for them. This was a stroke of wise policy.

The country in general is alternately hilly, mountainous, or swampy and poor, though many places are rich in rice-grounds, pasturage, &c., and much of the land is capable of extensive cultivation. It is, however, very thinly peopled. The houses of the inhabitants are wretched hovels, being often made of the leaves of the rofia-palm, stuck in the ground, meeting at the top, and open at both ends. The best of them are planked; others, of a middling kind, are wattled, and miserably thatched with grass.

Mr. Hastie gives no account of the geology of the country. It appears generally well watered by innumerable streams, rivers, and lakes, but is in most parts bare of fine timber, in room of which there is much long grass and underwood. The fuel of the people is grass, moss, and cow-dung; in some places brushwood. Their food is rice, sweet potatoes, manioc, plantains, beef, wild fowls of the Guinea species, which are every where in great plenty, fish, wild hogs, monkeys, &c. The wild cattle are sometimes very large. One carcass loaded seventeen men, and four more were required to carry the fat and such of the intestines as they used.

The range of the thermometer was from 52°, at sunrise, to 98°; and the climate not good, as very many of the soldiers fell ill, and not a few died. Great numbers were left in sick quarters, though they appear to have been well fed, and well cared for, by the king, who maintained a rigid discipline, forbidding all plunder, and punishing the slightest theft with death. He held many cobars (or public meetings), at which he required the attendance of all his conquered or submitting subjects; when, also, they took the oath of allegiance or fidelity to him. On these occasions he proclaimed himself king of Madagascar, made known his laws, and the terms of protection, which were submission, and the payment of a tenth of their property. He every where denounced most firmly against the slave-trade, both in exportation and importation, and punished either with death. Rain was not frequent during the campaigns. They had occasional lightning and thunder, and wind, but nothing remarkable. Almost all the diseases of the soldiery were fevers; and the king himself returned home ill of one. There are no regular roads in the country, only occasionally a foot-track.

Radama sent twenty youths on board one of our ships of war, and six on another, to learn seamanship, and other arts of civilized life. He appears to have listened with much deference to Mr. Hastie's advice on many occasions, and the latter seems to have acted with great wisdom and prudence.

CHAPTER LIV.

A Bullock-ship arrives at the Mauritius—The Deputation sail for Madagascar—Arrive at Tamatave—Proceed towards Tananarivo—Various Circumstances and Incidents by the Way—Fortified Villages—Tombs—Arrival and Reception at the Capital—Death of the Rev. Daniel Tyerman—Death of the King of Madagascar—Missionaries' Letter to Mr. Bennet.

June 20. Hearing that a bullock-transport had arrived from Madagascar, we went down to see her; and, having no better alternative, engaged with the captain to take us with him on his return. She is a stout brig, of two hundred tons burthen, and fitted solely for the trade in which she is

engaged. Nothing could well exceed the filthiness and stench of the vessel, being crowded with horned cattle, in this hot climate, and all restless after their voyage. In landing them, a rope is put round the bottom of the horns of each, when, by a clumsy contrivance, it is hauled up by the neck, swung over the side of the ship, and let down into the water, to swim for its life till it reaches the shore. Booms are placed on either flank of the course which they are intended to take, about twelve or fourteen feet apart, to keep the herd in line. The strong ones easily effect their passage, but the young and the feeble are accompanied by men in a boat, to hold their heads above water, and otherwise prevent them from being drowned. Those which we saw landed had had a stormy voyage of sixteen days between the two islands, and appeared very lean and spiritless, though naturally large and strong animals. Many had died on the passage. The cost of bullocks being about five dollars a head at Madagascar, and the selling price here about forty dollars each, such cargoes often turn out very profitable ventures.

July 3. We sailed from the Mauritius the 29th of June, and after an easy, but certainly not a comfortable, passage, arrived at Tamatave, this day. On entering the harbor we saw the remains of a vessel, recently wrecked, lying on the reef.

[A few weeks after this, Mr. Bennet, on his return from the interior, to re-embark for the Mauritius, saw on the same reef the wreck of the very vessel (the Meteor) which brought his friend Mr. Tyerman and himself to Madagascar, at the date aforementioned. The crew had been saved.]

Immediately on landing, we were met by our missionary friend, Mr. Jones, who came from the capital (Tananarivo) thus far, to escort us thither. We found also a letter from the king, waiting for our arrival, whereby we were welcomed to Madagascar, and invited to present ourselves at his court, as early as might be convenient. We were introduced to quarters in the town, appointed, as marshal Robin (a French gentleman in the service of Radama, and holding the second rank in the state) informed us, by express orders from the king. Directions also had been issued, that the means of travelling into the interior should be provided for us, from stage to stage; a circumstance of great advantage to strangers, in a country where there are no roads.

Here the journal of the deputation must end :—the cause will appear in the sequel. Mr. Tyerman and Mr. Bennet left Tamatave on the 5th of July, and after a toilsome, painful, and occasionally dangerous journey, by land and water, across lakes and rivers, through forests and jungles, over mountains and plains, including every variety of inland scenery, from the wildest to the most cultivated that a country emerging from barbarism could present,—they arrived at Tananarivo, the royal city, on the 21st of the same month, —at the distance of nearly three hundred miles, in a southwest direction, from the place where they had disembarked, which lies on the eastern coast, about midway between the north and south points of the island. All the way they were accompanied by a guard of twenty native soldiers, appointed by the king, besides a considerable number (varying according to circumstances) of hired carriers of their personal vehicles (a kind of palanquins), their luggage, and sometimes their canoes, when the latter were to be transported over land from lake to lake, or pushed along through shoals and straits. These bearers were very moderately paid for their labor, three dollars satisfying each man for his share of sixteen days' hard work, and the journey back again to their homes. Besides this, a bullock was occasionally given them, which they cooked so economically that they might be said to eat it up whole, except the bones and horns ; neither skin nor intestines escaping their invincible teeth, or revolting their imperturbable stomachs.

At the numerous villages through which they passed, the deputation, as a matter of course, took up their quarters at the house of the chief man, who always supplied them with a quantity of rice, a live bullock, or other provisions ; expecting and receiving, as was due, compensation in the form of presents, proportionately valuable to himself, yet sufficiently cheap for the travellers well to afford such acknowledgments of his hospitality. In every village they observed a wooden pole, terminating in a point, on which were suspended from one to ten pairs of bullocks' horns. These were memorials of the circumcision of so many boys belonging to the principal inhabitants. In the dwellings sometimes they had other records of births, namely, bullocks' tails suspended from the ceilings, according to the number of children. In their burying-places, on the tombs or graves of their friends, the survivors fixed, upon stones or posts, all the

horns of the bullocks slain at the feast of their interment, which were according to the riches of that kind in the family.

Many of the villages were fortified with strong stockades, and broad, deep ditches. They, as well as the large towns, are frequently built on steep sides of the hills, and must have been formidable positions to enemies so indifferently supplied with engines of assault and destruction as the people were till of late years. Their intercourse, however, with Europeans for some time past, and especially the extraordinary means by which Radama has raised himself above his rude predecessors, disciplined his savage troops, and aggrandized his empire, have rendered impotent, and, consequently, obsolete, these wooden defences, which are every where falling into decay.

As the travellers approached the capital these petty fortresses were more frequent. In forming such bulwarks nothing was more curious than what might be called the gateway, which consisted of a narrow entrance, between rough-piled walls of crags and rocky fragments. The door itself was a circular stone, like that employed by iron-tool-grinders, but of great bulk and circumference, kept in its place between two strong pillars, planted before the opening. In case of danger this stone was used to be rolled in front of the entrance, which it completely blocked up. This, which required the force of a number of men to move and fix in its portal, might be done within the village-walls, where as many persons as were necessary might approach it; but, on the outside, the long passage to it, across the moat, was so straight, that not more than one at a time could attempt to push it back, and thus effect a breach. In these defenced places there are folds for securing the cattle, which are driven every night, or when attack is apprehended, into square pits, five or six feet deep, and large in proportion to the number to be accommodated. Into these the herd descend, and return from them, by a few steps; and close upon the entrance there is an inclosure which contains their fodder.

There are many slaves in Madagascar. Criminals of sundry descriptions are liable, with their wives and children, to be sold into bondage. Their lot, however, is not particularly hard, as they are employed entirely in ordinary and domestic occupations; and are, in reality, mere menial ser-

vants and laborers—eating, drinking, and living with their owners, while they conduct themselves well; when they do otherwise, they are sold out of the family, as a punishment! Thirty or forty dollars are common prices for good men-slaves. It has already been intimated that formerly there was a very extensive traffic carried on in these live commodities between Madagascar and the Mauritius (just on the same principle as the trade now carried on in bullocks between the same islands), which was abolished several years since by Radama, in compliance with a treaty negotiated by the late Mr. Hastie and the colonial authorities at Port Louis, on behalf of the British government.

The animals most abounding in Madagascar are horned cattle, which, indeed, are very numerous and very fine, furnishing inexhaustible wealth and food for the population. All these have bunches of flesh on their shoulders, which on the bulls are exceedingly large; indeed, the latter are often very noble beasts. Hogs, also, and poultry, are bred, but less generally regarded. In some parts the flesh of alligators is eaten, but in others it is held in abhorrence. These enormous reptiles swarm in all the waters, and prey on whatever, in the form of life, comes in their way. Dogs and cats also are domesticated, though not particularly esteemed. Some of the former are said to be so sagacious, that when one has occasion to cross a river, he will stand barking on the bank considerably lower down than the point where he means to attempt his passage. When the alligators have been attracted to the former spot, away he runs full speed, plunges into the stream, at a safe distance, and swims over before the enemy can sail back against the current to interrupt him. But, of all creatures in Madagascar, to strangers the rats are the most annoying, especially in the night, when, like other beasts of prey, they leave their holes, and prowl about in myriads. Messrs. Tyerman and Bennet, when they lodged in native houses, usually kept their walking sticks at their sides, as they lay upon their couches, to repel the assaults of these impudent and blood-thirsty marauders, who would have made little ceremony of applying their teeth to the unprotected person of a sound sleeper. Monkeys of many kinds abound in the woods.

As the travellers advanced inland, the face of the country rose progressively, though their way often lay down steep eminences as well as up them; but after the first few stages

the ground was always on the ascent, and towards the capital the height of many of the mountains above the sea was calculated at from eight to nine thousand feet. The forests in many districts were extensive, often exceedingly crowded with trees so as to cramp their general growth, though some of them were of great antiquity and proportioned magnitude; and being inaccessible to the axe, or, for want of roads, irremovable from their place, they flourished and declined till they fell with age, and where they fell they must lie till they perished with rot and exposure to the elements. Lakes, rivers, and streams, of every character, render the valleys and plains of Madagascar fertile and cool, in all directions. Probably no country in the world is better supplied with water, that prime element of comfort. The sight and sound of it every where delight the eye and ear.

The trackless course which they were compelled to take—Radama from shrewd policy choosing to keep his country without the great facilities for commercial intercourse and travelling—made the journey (slow as it necessarily was) very fatiguing to Messrs. Tyerman and Bennet, though accustomed as they had long been to all kinds of locomotion by sea and land, over two-thirds of the globe. Mr. Tyerman, especially, failed and grew dispirited by the way. On the 16th of July he observes, in the rough notes of his journal: "The difficulties of this day's journey surpassed any thing that we have ever encountered before, and the exertions which our bearers were compelled to make were great indeed. The whole distance was either up or down the most horrid declivities, exceedingly steep, and the men were forced to haul themselves up by laying hold of the roots or branches of trees. The road, too, was full of deep holes, and the poor fellows were frequently knee-deep in the mire. In some places the line of progress was so abrupt, or so slippery, that we were obliged to descend from our vehicles, and scramble along, as well as we could, with two or three attendants to hold us up and help us down. These obstacles were not a little increased by the interposing and intertwisted boughs of trees, or their fallen stems lying across the path. These nobody ever attempts to remove or clear away, though little trouble, in many instances, would do it. But thus it is, so far as we have seen, throughout the whole heathen world. No one does any thing to benefit another, nor even to benefit himself remotely, unless he is commanded by authority which

he dare not dispute. The toils and pains of our companions all this day, but especially in the afternoon, were most extraordinary, and deserved our sincerest gratitude. Nor were labor, suffering, and patient perseverance, all that was required of them or of ourselves. We were often in imminent danger of being precipitated down the most frightful descents, whether we were climbing or descending; and to us it required no little nerve, from our high-raised seats, rocking to and fro, on the shoulders of men, to look down into the abysses, now on the right hand, now on the left, here in front and there behind us. In one awkward strait, I (Mr. Tyerman) was tumbled headlong and full-length into a brook, in consequence of the feet of all the bearers slipping at once from under them, as they were crossing the stream. Through a gracious Providence I sustained no injury; but had a similar accident befallen me in almost any other situation on our route, it might have been attended by the most serious consequences. Indeed we could scarcely resolve our safe arrival at our evening encampment (which was made in the open forest, no village being nigh) into any thing but the merciful preservation of a superintending Power, that kept us by the way. The retrospect of the journey is appalling, and no description can give an adequate idea of it. In the morning we had passed a place where a body of rebels against Radama having been surrounded and captured, sixty of them were beheaded on the spot, and their corpses left to be devoured by dogs, or to rot on the ground without burial. When Mr. Jones passed this way, three months ago, the air was intolerable with the putrid exhalations. A little further on we were under the necessity of alighting from our couches, to climb over a barrier of trees, which had been felled on a steep mountain, by the rebels aforesaid, to prevent the advance of the king's troops upon them; but they were taken by surprise."

Two days after this disheartening day's journey (during which interval the horrors of the road had been somewhat less), at the village of Amboodingavoo, the deputation received intelligence that Radama had been seized by sudden and dangerous illness, and that, in case of his decease, a bloody revolution, to determine the future sovereignty of the island, might be expected. This communication made a sad impression upon the nerves of Mr. Tyerman, in his wearied and morbid frame of body and mind. Mr. Bennet says that he

never recovered from the shock—never smiled afterwards. The tidings were brought by one of the missionaries from Tananarivo, and after the consultation which they held with the latter and Mr. Jones, to resolve what was best to be done, either immediately or prospectively, in such a crisis of affairs, Mr. Tyerman took Mr. Bennet aside, and strongly urged the duty of returning forthwith to the coast; otherwise, should the king die, their lives would be in the most imminent peril, and they could never hope to escape out of that dreadful country. It was a difficult matter to persuade him of the imprudence of such a step. He yielded, however, and they accomplished their journey.

In the immediate neighborhood of the capital, tombs are very numerous. Among those there are many erected in honor of the slain in battle, or those who have otherwise perished, and whose bodies have not been found by their relatives. These are oblong stone structures, and variously adorned, but always open towards the west; while, at the contrary end, a pole, eight or ten feet high, bearing a flag, is placed, and on a second post, with a transverse beam at top, are displayed the horns of the bullocks slaughtered at the time of the funeral ceremony, which is always performed notwithstanding the absence of the corpse. Some of these untenanted sepulchres are of a semicircular form, with the bullocks' horns, forming a border of points, built into the cornice of the wall. Within this segment there are fixed enormous stones, from twelve to fifteen feet high; around which, in the open space, the spirits of the deceased are said to come and play.

On the arrival of Messrs. Tyerman and Bennet at the last stage on their journey to Tananarivo, two aides de camp from Radama brought them a message, that his Majesty had sent a horse for each of them, recommending that they should ride upon the same up the steep hill, leading to the metropolis, and through the city, according to the usage with persons who were received as royal guests, in which capacity the king had acknowledged them from the hour of their landing. Accordingly they quitted their couches and mounted these steeds, which were spirited and beautiful animals, under a discharge of twelve pieces of cannon, to welcome them to Tananarivo. Thousands of people lined the road to see and hail the strangers; but all behaved with the utmost decorum. The missionaries and European artisans had already met the

deputation; and also M. Gross, the French architect, who was employed in building a stately palace for Radama. About five o'clock in the evening they alighted at the house of Mr. Jones, which they had scarcely entered when another message was brought from the king, expressing his great concern that, on account of his severe indisposition, he could not see them that day. His Majesty, however, sent them a present of several bundles of firewood and a supply of fresh provisions, consisting of a sheep, a turkey, two geese, a pair of ducks, and four couples of fowls, with a basket of eggs. Soon afterwards, prince Correllere, who acted as the king's secretary and prime minister, waited upon the deputation, by the express command of Radama; in his name, to congratulate them on their safe arrival in Madagascar, and to assure them of his Majesty's favor and protection during their stay in his dominions. The commander-in-chief of the forces, general Brady, likewise paid them an official and friendly visit.

The documents that follow will show the circumstances which ensued upon the arrival of the deputation at Tananarivo, on the 21st of July, 1828. At the close of some minutes of the events of that day, Mr. Tyerman entered the following record of mercies experienced up to its last hour:—"Hitherto the Lord hath helped us. Oh! what gratitude we owe to God for preserving us from all accidents during so long and dangerous a journey, and allowing us to reach this city *in the enjoyment of the best health*, after traversing a country which, at certain seasons, is so subject to fevers and disease. We are in the heart of this heathen land, but under the kind protecting wing of its sovereign. Oh, for a heart more grateful for favors so many and great! To God be all the glory!"

On the ninth day after this date, July 30, Mr. Tyerman expired suddenly. Within the same brief interval king Radama also died, though the precise time of his decease was not immediately made public. The fact itself was kept secret, till a struggle between the claimants within the palace for the succession to the throne, had been decided, not without bloodshed. The conflict ended in the accession of Radama's youngest queen, Ranavalona Manjaka, to his authority, by the aid of the priests and the soldiers. The resident missionaries, after the interment of Mr. Tyerman, addressed the following letter to Mr. Bennet, as an official statement of

the circumstances under which the deputation had been invited to visit Madagascar, and the lamentable events which had intervened since their landing.

Tananarivo, 11th Aug., 1828.

To GEORGE BENNET, ESQ.

Dear Sir, and highly-esteemed Friend,

Having been requested by you to draw up, for the satisfaction of friends, a brief account of the afflicting event of the decease of our much respected and beloved father and friend, the late Rev. Daniel Tyerman, we submit the following, as an outline of the principal circumstances of the case.

Convinced that important benefit would result to this mission from a personal inspection, by the deputation, of the several departments of labor, and by the advice and counsel they were qualified to afford, we felt it our duty to urge a visit to this capital, and embraced the earliest opportunity of transmitting to you all the information in our power respecting the best season, and most suitable mode of travelling in Madagascar. And we still cherish the hope that, by precautions suggested, and arrangements made, our valued but departed friend—as well as yourself—was preserved from the diseases and dangers peculiarly incident to the climate.

Our senior missionary, the Rev. D. Jones, in order to facilitate the journey in prospect, left this capital for Tamatave, early in May; and by the measures adopted, in providing bearers, provisions on the road, &c., enabled you, our expected friends, to proceed towards the interior of the country without any detention on the coast. Owing to the heavy rains which had lately fallen, you could not have commenced your journey sooner, even had you arrived at an earlier period than you did.

On the evening of 19th July, you received the intelligence of the illness of his Majesty, Radama, by which Mr. Tyerman appeared considerably affected; and on the afternoon of Monday, July 21, you both reached this place. That you would have been cordially welcomed by his Majesty to his capital, had he been in health, we know from the remarks he had often made in reference to your coming, and from the

various marks of attention he ordered to be paid you, on your arrival.

On reaching this city, our deceased friend several times complained of cold, and said he felt the climate to be very different from any he had ever before experienced. Viewing all circumstances, we do not wonder that Mr. T. should have been anxious to go over the business of the mission without delay, and prepare for his return to the Mauritius. Devoted to the work before him, he attended two evenings, though unable to sit up, to the affairs of the mission, so far as his strength allowed.

Immediately on the arrival of our lamented friend, suitable medicines were administered, particularly with the view of keeping the bowels in a healthy state; this, however, was rather a precautionary measure, than dictated by any indications of actual disease. Our dear friend complained of an entire prostration of strength, and compared his weakness with that of infancy. He was restless several nights, and remarked that he could not compose his thoughts sufficiently for sleep. Yet there was scarcely any acceleration of pulse, no pain whatever was felt, and none of the symptoms of Madagascar fever could be perceived.

On Tuesday, July 22 (the day after your arrival), Mr. T., with yourself, called on the several members of the mission-family, and afterward went to the missionary chapel. He attended the next morning and on Thursday afternoon, when some senior scholars were examined in their theological knowledge. Sabbath morning, July 27, he attended public worship, but was too indisposed to take any part in it, and returned home unwell; still complaining only of weakness. On Wednesday, the 30th, he had intended accompanying Mr. Jones, to visit some of the schools in the neighboring villages, while you were visiting others with Mr. Griffiths; but, not feeling adequate to the effort, merely took a ride a short distance in a palanquin, and felt able to converse and ask questions during the exercise, both going and returning. But soon after reaching the house of Mr. Jones he became so obviously and alarmingly ill that the missionaries were requested by you to meet; with yourself, they could entertain but one opinion; the symptoms were those of apoplexy: one course alone remained to be pursued, to take immediately a quantity of blood. This was promptly done, and a blis-

ter applied. During the application of the latter, Mr. T. fainted, was gently placed on pillows, and in a few moments, while we stood, with yourself, gazing on him with feelings not to be described, the spirit fled—without a groan, or sigh, or struggle.

Owing to his debility, he had not been able to converse much with those about him. The last words which could be understood, as they escaped his lips, were, "*All is right; the covenant, the covenant of grace!*" We know in whom he had believed, and you are able to bear testimony how he served the cause of his Redeemer. But, in the midst of his labors, he has been summoned to his rest. He has departed, and is now with Christ, and triumphs in the eternal gain.

R. Lyall, Esq. (a gentleman well acquainted with medical science, and who arrived here the day after Mr. T.'s decease, in the capacity of British agent at the court of Radama) was informed of the circumstances, and kindly consented to our request of seeing the corpse. He immediately assured us, and for the satisfaction of friends wished it to be distinctly stated, that what had been done for the deceased was most proper—that the case was evidently apoplexy—that he was so sure of this as to deem it unnecessary to examine any further, which else he would have done—that the *cause* lay in the very form and construction of the deceased (whom he had frequently seen in the Mauritius)—that the fatigue of journeying might operate as a secondary cause, but this was not to be attributed to any peculiarity of the case in Madagascar, for the same event might, with equal probability, have occurred at any time, and in any place, of our friend's travels.

Arrangements were now made for the interment, which, so far as the means of the country would permit, we were all anxious should bear those marks of respect we sincerely entertained for the departed, and which we knew his friends at home, and the Society on whose behalf he acted, would wish paid to the memory of one who will long live in the affection and respect of all who knew him.

Friday, August the 1st, was appointed for the funeral. All the members of the mission-family attended; yourself, the chief mourner; general Brady, and Mons. Le Gros, and a great body of the natives. R. Lyall, Esq. apologized for absence, being under the necessity of returning to some dis-

tance from the capital to meet his family. Prince Correllere was prevented from being present, by being unexpectedly made a state prisoner just previous to the hour of the funeral. Many more of the natives, and among them those in office, would, we well know, have attended, but for the melancholy event of the decease of their monarch, an event of painful coincidence with the departure of the Rev. Mr. T. We will not attempt to describe to you how deeply we feel for the public loss, and our own, sustained by the death of the sovereign of this island; a man who had always shown himself alive to our object; the warm patron of our schools; in fact, the father of his country.

Leaving the house of Mr. Jones, the body was conveyed first to the chapel, where the Rev. Mr. Griffiths and Jones officiated, in Malagasy and English; and from thence to the grave, where the Rev. D. Jones delivered an address and closed in prayer in Malagasy, in the presence of a great concourse of natives. In the burial-ground, a spot was selected for the mortal remains of our friend, near the graves of three who had fallen in the service of the Missionary Society. In life he had associated with the friends of missions, and in death he is not divided. It is intended to inclose the spot with suitable railing, with a simple tablet, and an appropriate inscription.

In consequence of the extraordinary aspect of public affairs, and the thronging of the people to the kabarre, held on the Sunday following the interment, on occasion of the death of the king, it was considered most prudent to suspend the regular service at the chapel; but on Sabbath, 17th August, funeral discourses will be preached in the missionary chapel, in Malagasy, by the Rev. D. Griffiths; and, in English, by the Rev. J. J. Freeman.

At your request, all the linen, the papers, &c., brought here by Mr. T., we have carefully packed; an inventory of which we have put into your hands.

In closing this rapid sketch of the painful event, we cannot avoid embracing the opportunity of assuring you how deeply we sympathize with the family and friends of the deceased, with the Society whose representative he appeared among us, and particularly with yourself—the friend and companion of his labors. You have lost one with whom you cheerfully associated in the great work you had mutually undertaken. From all we saw of the departed, in his letters,

and in the few personal interviews we enjoyed with him, it is but due to him and yourself to assure you how completely he had secured our confidence, our affection, and our respect.—We still solicit of you, dear sir, to afford us all the advice and aid you can render us in our mission, and accept our sincere thanks for all the kind interest you have already expressed in our prosperity.

We earnestly hope and pray you may continue under the protection of the Almighty, may be permitted to reach home safely, may aid extensively in promoting the kingdom of the Savior among men, and at last receive the crown of life.

We remain, dear Sir,

With unfeigned affection and respect,

Yours, in the service of the Gospel,

D. Jones.
D. Griffiths.
D. Johns.
J. J. Freeman.

CHAPTER LV.

Funeral of King Radama--Abstract of a Letter from Mr. Bennet, the surviving Deputy, to James Montgomery, giving a brief Account of his Proceedings after the Death of Mr. Tyerman, his Return to the Mauritius, his Visit to South Africa, and his Voyage Home.

The following account of the funeral of Radama, by George Bennet, Esq., the surviving deputy of the London Missionary Society, presents one of the most remarkable displays of barbarous magnificence on record in modern times :—

The death of Radama took place at this capital, Tananarivo, during the period of my visit there, and three days previous to the sudden and lamented decease of my late companion and friend, the Rev. Daniel Tyerman.

The king was dangerously indisposed when we reached Tananarivo; but we received from him, by prince Correllere, the chief secretary, a most obliging letter, welcoming us to his capital, and expressing his regret that he could not, on account of his illness, have us to dine with him on the day of our arrival. This letter was, we believe, the last that he dictated. We had previously received two very kind letters from his Majesty; one met us on our arrival at Tamatave,

on the coast, where the king had appointed us a house in the fort, and a place at the governor's table; the second we received when about half way through this dreadful but beautiful country; it congratulated us on our progress, and invited us forward.

His Majesty died on Sunday evening, the 27th July, 1828, but his death was concealed from all, except about twelve persons who were in the palace, until the morning of the Friday following, when all became consternation and alarm throughout the city, which was now literally crowded with chiefs and people from many of the neighboring districts, and with a great body of military, who had been summoned in the king's name, and who were principally encamped around it. At daylight, on the morning aforesaid, it became known that Radama was dead. It was also known, at the same time, that four of the principal chiefs had been speared in the palace, for expressing a wish that Rakatobe, the son of prince Rataffe and Radama's eldest sister, should succeed to the throne; or otherwise that Radama's young daughter should be placed upon it. This was the morning fixed upon for the interment of the remains of my late friend.

The impression on the minds of all the missionaries, and the other Europeans, was that of extreme alarm, they having also learned that other important lives had been taken away by those now in power.

Guards of soldiers were placed round all the houses of the missionaries. We were relieved, however, from immediate apprehension by a friendly message from the new queen, Ranavalona Manjaka, brought to us by general Brady, when he came to attend the funeral of Mr. Tyerman. Afterwards the same communication was made to us in writing, from the queen, and brought by the judges, attended by the magistrates. The message and note were to this effect :—"You missionaries, and all you white persons, do not be afraid, though you have heard that four of the principal chiefs were speared in the palace this morning. It is true that they were put to death; but it was only because they opposed my being queen,—that was all. Don't you fear; for thus saith Ranavalona Manjaka—I will protect you, I will cherish you, and whatever Radama did for you, that will I do, and still more. So do not be afraid."

The principal military officers and the judges came to the missionaries to assure them of their esteem for them, and

that they would protect them. These assurances could not, however, calm the feelings of the Europeans, for we continually heard in whispers, or learned by signs, of other murders of persons most estimable and most enlightened. It was the reign of terror and of suspicion; no one dared to ask questions respecting the events which were taking place. No one was allowed to leave the city until the queen herself gave permission. I was thus a prisoner there until the 20th of August, notwithstanding my urgent applications to be allowed to depart. Until that time she only replied to my requests—"I am mistress of the day when you may leave Tananarivo, and when the day is come I will inform you of it." On the 29th she sent prince Correllere to say that I might leave the capital the day after, and seven hundred troops which she was sending to Tamatave should be my safeguard thither.

On Sunday, the third day after the announcement of the death of Radama (August 4), there was a large kabarre, or national assembly, held in a fine open space in the city, on the west side of the hill on which Tananarivo stands. In this space were assembled from 25 to 30,000 persons, seated in groups, according to the districts to which they belonged. The judges, officers of the palace, and chief military officers, were seated on a rising part of the ground, in the assembly, having an open space around them. Two companies of soldiers, with their officers, well dressed in British uniforms, with arms and accoutrements, were drawn up at the back of the judges, &c. A little above them, on a higher part of the ground, were planted five small brass field-pieces, loaded, and having their proper attendants; and round the city, at intervals, were placed many cannon, of various calibre, from six to twenty-four pounders, with attendant soldiers. This assembly was called a kabarre, or parliament. At this kabarre, the king's death being again stated, the chief judge declared that as the king had died without having a son, and without having named his successor, that, therefore, Ranavalona, one of the queens of the father of Radama, must be sovereign, because of the word of that king, which he spake just before he died. The judge concluded by stating that this kabarre had been convened for the purpose of their all swearing allegiance to Ranavalona Manjaka, the queen. For some time great murmurs of discontent were heard throughout the assembly, and we feared the consequences; but tranquillity

was again restored. The chiefs of districts, it seems, had been loudly blaming those who had been in the palace about Radama,—first, for having neglected to make them acquainted with the king's sickness until after he was dead; and secondly, for not having called in the missionaries to give medicines, and to cure the king, as they did once before, when he was almost dead. The officers of the palace promised to be more careful in future, and all agreed that the oath should be administered.

The manner of this oath of allegiance to the queen was quite peculiar to this country. A calf was slaughtered in the midst of the assembly. It was first speared—then its head cut off—afterwards the hind parts were cut off and placed towards the other extremity of the carcass, and the head where the tail had been. Into the carcass were plunged a considerable number of spears. The chief judge then stood up, and called, first the chiefs of the principal district, who, standing around the slaughtered calf, each seized hold of one of the spears, while the judge, with much vehemence of action and language, administered the oath, which consisted of a declaration of allegiance, and an imprecation on him that fulfilled not this oath, wishing that he might become like that calf. Each then moved one of the spears in the carcass, in confirmation of the words which had been spoken. Then the chiefs of each of the other districts in succession took the oath; afterwards, in the same manner, the officers of the royal palace, the military staff, and, lastly, the judges.

At the close of this kabarre it was proclaimed that, according to the custom of the country, as a token of mourning, every person in the kingdom, of every age, must shave or cut off closely the hair of their heads, and whosoever should be found with their heads unshaved, after three days from the proclamation, should be liable to be put to death. Also, that no person whatsoever should do any kind of work (except those who should be employed in preparing the royal tomb, coffin, &c.); no one should presume to sleep upon a bed, but on the floor only, during the time of mourning. No woman, however high her rank, the queen only excepted, should wear her "lamba," or cloth, above her shoulders, but must, during the same period, go always with her shoulders, chest, and head uncovered.

This command for cutting off the hair caused great lamen-

tation amongst both men and women, for their beautiful profusion of black hair, plaited in a most peculiar way, and with immense labor, was quite their delight and pride.

During the interval between this Sunday and the 12th inst., the mournfully silent appearance of the city, though tens of thousands of persons were constantly crowding through the streets—some dragging huge pieces of granite, or beams of timber, or carrying red earth in baskets on their heads, for the construction of the tomb; others, and those chiefly females, going with naked heads and shoulders to the palace to mourn, or else returning from that place after staying there as mourners, perhaps twelve hours,—was exceedingly impressive. The air of deep melancholy on the countenances of all, and the audible moanings of the multitudes who filled the courts of the palace and the adjoining streets, quite affected us, and produced the conviction that the grief was real and deep, for one whom they regarded as their benefactor and friend, and as the best king that Madagascar had ever known. The wives of the principal chiefs from the neighboring districts were carried to and from the place of mourning, each on the back of a stout man, just in the manner boys at school are accustomed to carry one another; the lady having her person, from the waist to the feet, covered with her white lamba, or cloth.

On Sunday, the 11th, her Majesty sent to us to say that we might be present the day after, to assist at the funeral ceremonies; and that general Brady would, at eight, A. M., receive us at his house, and conduct us to the palace.

Accordingly, at eight, on the 12th, we attended, when general Brady and prince Correllere conducted us through the crowded streets of mourners, through the guards of soldiers, and through the still more crowded courts of the palace, which were thronged chiefly by women and girls, couched down, or prostrate in many instances, making audible lamentations.

There are several courts, with one or more palaces in each, separated from each other by high wooden railing; and the whole of the courts and palaces are surrounded by a heavy railing of great height, twenty-five feet, including a dwarf stone wall on which the wooden railing is fixed. The whole extent of this railing was covered with white cloth, as were, also, the oldest and most sacred of the palaces. The favorite palace of Radama, in which he died, and where in fact the

body then lay, is called the *Silver Palace:* it is a square building, of two floors, and two handsome verandahs running round it.

This palace is named the Silver Palace, on account of its being ornamented from the ground to the roof, by a profusion of large flat-headed silver nails, and plates of the same metal. The roof of this palace (as indeed of all the principal houses), a very high pitched roof, is so high that from the top of the wall to the ridge is as great a distance as from the foundation to the top of the wall supporting the roof.

We found it covered from the roof to the ground with hangings of rich satins, velvets, silks, their native costly silk lambas, &c.; and all the vast roof was covered with the finest English scarlet broadcloth.

In front of this palace had been erected a most splendid pavilion, surrounded by highly-decorated pillars, which were wrapped round with various colored silks, satins, &c. The pavilion was ten feet square, raised on pillars, also richly ornamented. A platform of wood was thrown over upon the pillars; and above this platform hung, supported by one transverse pole, an immense canopy, or pall, of the richest gold brocade, with stripes of blue satin and scarlet cloth; the whole bordered by a broad gold lace, and finished by a deep gold fringe. All the arrangements were in good taste, and formed together a most brilliant spectacle.

We had nearly reached the Silver Palace when we were stopped; it being announced that the corpse was at that moment about to be brought out, to be conveyed to the more sacred White Palace, previous to its being entombed.

We immediately saw about sixteen or twenty females brought out of the apartment where the corpse lay, each lady on the back of her stout bearer, weeping and lamenting aloud: these were the queens and princesses of the royal family, and formed the first part of the procession from one to the other palace: our place was appointed immediately after the queens, but it was with difficulty we could get along, many females having thrown themselves on the path which was to have been kept open. The mourners had done this that the corpse might pass over them, and we in fact were many times under the necessity of treading upon these prostrate persons. The corpse was carried into the White Palace, that it might, in this more sacred place, be stripped of

its old clothes, and clothed with new, and also that it might be placed in a wooden coffin. In this palace we were honored with a station not far from the corpse, which was being fanned by about sixteen or twenty young ladies, daughters of principal chiefs. We soon, however, found that this situation was insupportable on account of the stench, we being also a little to leeward. I requested general Brady to ask permission of the queen, who was in another palace near, for us to retire; this she granted, only desiring that we would attend the day after, to assist at the entombment. How the people were able to support the nuisance necessarily attendant on stripping a corpse fourteen or fifteen days dead, reclothing it, and placing it in a coffin, is wonderful; and if all escaped without taking disease from their labors, it is more wonderful still. We have reason to believe that sickness or death, arising from such a source, would have been regarded as an honor by any of Radama's subjects.

At eight, on the morning of Tuesday, we were again at the palace, and conducted by general Brady and prince Correllere through the crowds of mourners, indeed over some of them, as well as over ten fine favorite bulls of the late king; these lay directly in our path, and we could not help treading on them. The paths were all covered with blue or white cloth of the country. The corpse had been transferred at the close of the day before to a huge coffin, or chest, of their heaviest and most valuable wood. The coffin was then carried from this White Palace back to the Silver Palace, in solemn procession, the queens, &c., following next the coffin, and we succeeded them: some of the Europeans had accepted the honor of assisting to carry the coffin, which was a tremendous weight, judging from appearance. I declined the honor, charging myself with the care of our missionary ladies.

On again reaching the Silver Palace, the coffin was not taken in, but raised upon the wooden platform over the pavilion, over which the splendid pall or canopy of gold was drawn, which concealed it entirely from view. In this pavilion, under the platform (which was raised about seven feet), upon mats placed on the ground, the royal females seated or threw themselves, in seeming agonies of wo, which continued through the day; and at sunset, when the entombment was taking place, their lamentations were distressing in the extreme. All the day great multitudes had been employed in

preparing the tomb, which was in the court, and not far from the pavilion. This tomb, at which tens of thousands had been incessantly working ever since the announcement of the king's death—either in fetching earth, or granite stones, or timber; or else in cutting or fitting the stones, timber, &c., —consisted of a huge mound of a square figure, built up of clods and earth, surrounded or faced by masses of granite, brought, and cut, and built up by the people.

The height of this mound was upwards of twenty feet; about sixty feet square at the base, gradually decreasing as it rose, until at the top it was about twenty feet square. The actual tomb, or place to receive the coffin and the treasures destined to accompany the corpse, was a square well or recess, in the upper part of this mound or pyramid, about ten feet cube, built of granite, and afterwards being lined, floored, and ceiled with their most valuable timbers.

At the foot of this mound had been standing most of the day the large and massy *silver coffin*, destined to receive the royal corpse; this coffin was about eight feet long, three feet and a half deep, and the same in width; it was formed of silver plates, strongly rivetted together with nails of the same metal, all made from Spanish dollars: *twelve thousand dollars* were employed in its construction. About six in the evening this coffin was, by the multitude, heaved up one of the steep sides of the mound to the top, and placed in the tomb or chamber. Immense quantities of treasures of various kinds were deposited in or about the coffin, belonging to his late Majesty, consisting especially of such things as during his life he most prized. *Ten thousand hard dollars* were laid in the silver coffin, for him to lie upon; and either inside, or chiefly outside, of the coffin, were placed or cast all his rich habiliments, especially military: there were eighty suits of very costly British uniforms, hats, and feathers; a golden helmet, gorgets, epaulettes, sashes, gold spurs, very valuable swords, daggers, spears (two of gold), beautiful pistols, muskets, fowling-pieces, watches, rings, brooches, and trinkets; his whole superb sideboard of silver plate, and large and splendid solid gold cup, with many others presented to him by the king of England:—great quantities of costly silks, satins, fine cloths, very valuable silk lambas of Madagascar, &c., &c.

We were fatigued and pained by the sight of such quantities of precious things consigned to a tomb. As ten of his

fine favorite bulls had been slaughtered yesterday, so six of his finest horses were speared to-day, and lay in the court-yard near the tomb; and to-morrow six more are to be killed. When to all these extravagant expenses are added the 20,000 oxen, worth here five Spanish dollars each (which have been given to the people, and used by them for food during the preparation for, and at the funeral), the missionaries conjecture that the expense of the funeral cannot be less than *sixty thousand pounds sterling.*

All agree that though these people are singularly extravagant in the expenses they incur at their funerals, yet there never was a royal funeral so expensive as this, for no sovereign in this country ever possessed one-fifth of his riches.

The silver coffin having been placed in the tomb, the corpse in the wooden one was conveyed by weeping numbers from the top of the platform over the pavilion to the top of the pyramid, and placed beside the chamber. Here the wooden coffin was broken up, and the corpse exposed to those near. At this time the royal female mourners, who had been all day uttering their moans in the pavilion, now crawled up the side of the pyramid to take a last view of the remains. They were most of them obliged to be forced away; their lamentations were now very loud, and truly distressing to hear. The expressions used by them in lamentation were some of them translated for us: the following was chiefly the substance:—"Why did you go away and leave me here? Oh! come again, and fetch me to you!" The body was transferred from the coffin of wood to that of silver. Those who were engaged in this service seemed to suffer from the putrid effluvia, though many were constantly employed in sprinkling eau de Cologne. When the transfer had taken place, the wooden coffin was thrown piecemeal into the tomb.

During the whole of this day, while the chamber in the tomb was being prepared, the king's two bands of music, with drums and fifes, &c., were in the court, and played almost unceasingly, relieving each other by turns. The tunes were such as Radama most delighted in—many of the peculiar and favorite airs of England, Scotland, and Ireland, with waltzes, marches, &c.

During intervals cannon and musketry were fired outside of the courts of the palace, and answered by musketry from the numerous soldiers inside of the courts.

On the whole, while this funeral of Radama was the most extravagant, it was the most splendid and orderly thing that could be conceived, amongst such an uncivilized people.

The following extracts from a letter by Mr. Bennet, the surviving deputy, to Mr. Montgomery, will bring these volumes to an end.

The death of Radama took place on Sunday, the 27th of July, though it was kept secret till the Thursday following. Meanwhile, a violent political revolution was effected in the palace, by the intrigues and interest of Ranávalona, one of the ten queens of the deceased monarch, and youngest wife of his father. During this explosion a number of men of the highest rank were speared, and, among the rest, the heir presumptive to the throne, the amiable, intelligent, and pious prince Rakatobi, nephew to Radama; a youth about fifteen years of age. Ranavalona, by such means, secured to herself the sovereignty. Two days after the interment of my late friend and companion, who had suddenly closed his life and useful labors on the 30th, I applied to the new queen for permission to leave the country, in terms the most respectful; stating that, as the schools were shut up, and the missionary work suspended, on account of the mourning for Radama—as my associate also was dead, whose corpse I had laid in the ground of her capital, I was anxious to return home to inform his children and friends where I had left him; and to tell the Society, in England, how much good their agents had done to Madagascar—how well Radama had behaved towards them—and how kindly she had expressed herself to be disposed towards them, and towards myself individually. Her answer was,—"Thus saith Ranavalona Manjaka (Manjaka means sovereign), you did well to ask me when you might leave this country, because I am the person to determine that; and when the time comes I will tell you." To several subsequent applications no answer was returned. The fact was that the queen wished to prevent any avoidable intercourse with other parts of the island; besides which she had, at that time, no troops to spare as my guard, and was afraid to give offence to England, if I, who was her guest, happened to be killed on the journey. On the morning after the funeral of Radama, I received a message to this purport: "I told you that when the time came

that you should go from Tananarivo I would inform you. I shall send seven hundred soldiers to Tamatave; they set out to-morrow, and they will guard you." With great difficulty Mr. Griffiths, one of the missionaries, was allowed to accompany me down to the coast, on condition that he should leave his wife and children behind, and promise not to quit Madagascar.

Mr. and Mrs. Cummings, being desirous of availing themselves of the opportunity of going to the Mauritius with me, were permitted, their family circumstances being peculiar. Accordingly we set out for the coast. At Amboitamango, about the middle of our journey, we learned that prince Rataffe and his wife (the nearest in blood to the late king, the latter being Radama's eldest sister) were in that village on their way to the metropolis, whither they had been summoned by the new government. We saw, at once, that they were "going into the tiger's mouth." They came to dine with us, and food was, indeed, many hours before us, but none touched a morsel. The interview was painful, and attended with peril to all. They felt that their death-warrant was sealed; and when they heard that their hopeful but unfortunate son had been slain, to paint the agony expressed in their countenances is beyond the power of language; and, as no words can describe it, so no time can erase the picture from my distinct recollection. They asked advice; but what advice could we offer? They proposed to escape to the coast, in hope to find some vessel to carry them to the Mauritius. I assured them that the governor would give them protection till an arrangement could be made for their safe return to Madagascar. The prince, at parting, presented me with his silk *lamba*, or mantle, desiring that I would remember *them*. I learned, afterwards, that they had found their way to the sea-shore; but, not succeeding in obtaining a passage by a bullock-vessel, the unhappy fugitives returned into the woods. There, while they were sleeping in a small hut, overcome with fatigue, the royal blood-hounds scented them out, ran a spear through Rataffe's heart, and carried off his wife prisoner, who was likewise miserably slaughtered in the sequel.

Arriving at Tamatave, on the fifth of September, we engaged a passage to the Mauritius on board of a bullock-vessel, securing the only cabin, which was very small, and wretchedly furnished. Herein Mr. and Mrs. Cummings, their two

children (one an infant seven weeks old) and myself, accommodated ourselves as well as we could. There were two hundred head of cattle in the vessel, some of which were littering close at our door. The dirt, confusion, and discomfort, were indeed patience-trying; added to which the sickness of both parents, and my sincere disposition to render them what help I could as nurse, sometimes to themselves, and sometimes to their little ones,—these things might have disheartened almost any voyager less inured to inconveniences than myself; but I was contented and happy amidst all; my sick fellow-travellers kindly appreciated my little services, which was an abundant reward, and I had cause, when we reached Port Louis, on the 30th of the same month, to say, as I had done many a time before, "Thus far hath the Lord helped me."

On the 16th of October, I went on board the *Peru*, captain Graham, for the Cape of Good Hope, where, after being roughly handled by one of the tremendous north-westers of that region (the dangers being much increased by our ship being too light in ballast to keep steady before a gale), I arrived in safety on the 22d of November. Here I was most kindly welcomed by the Rev. Mr. Miles, the Society's agent in South Africa, and his benevolent wife. They gave me comfortable quarters in the large mission-house; and I was at once at home. I remained four months in the colony; during which time, in company of Mr. Miles, I visited the missionary stations both of our own Society, and several others belonging to the Moravian brethren, and the Wesleyan Methodists. My health and spirits, which had been affected by the dreadful scenes in Madagascar, the miseries of the voyage to the Mauritius, and the tempestuous passage to Cape Town, were much refreshed and gradually restored during these delightful and profitable excursions, which brought me acquainted with so many servants of the Lord, and afforded me opportunities of witnessing how He prospers, in various ways, the work of their hands.

On the 26th of March, 1829, I once more embarked, and in the Lord Amherst, East Indiaman, encountered my last voyage. There was a large and respectable party on board, from Calcutta, principally military, with whom I was enabled to pass the time pleasantly. We stopped six days at St. Helena, our captain having to deliver part of his cargo there. The sea-view of this island is repulsive; it appeared to me

like one vast, black, craggy, volcanic cinder; and I was powerfully reminded of the exclamation which Buonaparte is reported to have used when he came in sight of his future abode, "Is this the Promethean rock to which I am to be chained for life?" I could well conceive his horror of mind at such a prospect. Lord Byron, in a little poem which he is said to have written on his last birth-day, seems to me to have most ably expressed the awful and unenviable morbid state of the fallen emperor's mind, as well as the character of his own dark recollections and forebodings:—

"'Tis time this heart should be unmoved,
  Since others it has ceased to move;
Yet, though I cannot be beloved,
  Still let me love.

* * * * * * * *

"My days are in their yellow leaf,
  The flower, the fruit of love is gone;
The worm, the canker, and the grief,
  Are mine alone.

* * * * * * * *

"The fire that on this bosom preys
  Is lone as some volcanic isle,
No fire is kindled at its blaze,
  A funeral pile!"

The governor, general Dallas, who resides in the most smiling part of this generally-frowning island, a few miles from James Town, most obligingly invited me to the hospitalities of Plantation House, during my short stay, and I availed myself of his kindness to spend two days with him, and his excellent lady, and family. Of course, I visited Longwood and Napoleon's grave. The latter is in the depth of a narrow, winding, green valley. He,

"Who left a name at which the world grew pale,
To point a moral or adorn a tale,"

lies under a flat uninscribed stone, level with the grass, surrounded by plain iron railing. The spot itself is overshadowed with weeping-willows, which bear the marks of many a petty theft by visitors. The beautiful horse-shoe geranium blooms in profusion all round the inclosure; and the flowers of this fragrant plant are not less tempting, you may be sure, to curious fingers, in spite of the tall veteran corporal who

keeps watch over these treasures, having strict orders, as he says, to prevent spoliation. He is not indisposed to gratify well-intentioned people, and nobody need grudge the old man a trifle for one of his choice slips, for he truly seems to be of the right figure, age, and character, for such a scene; his furrowed and expressive face indicating that he has been acquainted with strange days and strange things long gone by. A spring of pure water, close by the rails, bubbles up in a little well, and, escaping over the edge, runs and sparkles along the valley, at the foot of the almost perpendicular hill.

After weighing anchor and sailing from St. Helena, we had, on the whole, a comfortable voyage homeward. One day, indeed, near Ascension Island—where it was understood that a vessel had recently been captured by a pirate, most of the crew and passengers murdered, and the ship scuttled—no small stir was excited on board our vessel by the remarkable appearance and motions of a strange sail, which both our captain and the mate seemed convinced was that of an enemy preparing and determined to attack us. Unfortunately we were not well provided for such a brunt. However, the best preparations, that the circumstances allowed, were made, and I doubt not, that all that courage could effect, would have been performed. Our military gentlemen put on their regimentals, and all assembled on the poop deck, as the stranger neared us, thus giving an imposing aspect to our vessel; the suspected ship was evidently smaller than ours, but then, no doubt, if a privateer, as was supposed, she was fully supplied with all that the security of a profound peace had led us to dispense with. In due course the advancing vessel came within shot, when a large boat was lowered from her, and soon filled with stout fellows, unarmed, as far as we could see, and too good-looking to have mischief in their thoughts. They were presently alongside, and came on board of us, asked who we were, and told us that they were going out, on a sealing voyage, to the South Shetlands. They brought English newspapers of a late date, and after an exchange of civilities, rough, but hearty, they went away good friends to us, and we were quite content not to have found them enemies.

On the 5th of June we landed at Deal. It would be idle to attempt to describe the mingled sensations with which I once more touched my native soil; gratitude and delight actually oppressed me. We slept at the inn, where, awaking

before daylight (though it was near midsummer), a momentary misgiving ran through my breast, and I asked myself, "Is it true that I am in England? And is not this a dream, from which I shall awake in some distant part of the world?" It was no dream, but happy reality; and I could say, after all my wanderings to and fro, and round the globe, "This *is* my dear, my native land." Bless the Lord, O my soul! and forget not all his benefits!—From Deal we proceeded, next morning, to Margate, and surely never landscape appeared more beautiful to a human being than all the country did to me; "the eye was never satisfied with seeing, nor the ear with hearing," the rural sights and rural sounds which convinced my heart that I was at length got home. The grass, the flowers, the trees, in gardens, fields, and hedgerows, all English in color, and form, and fragrance—especially the golden clusters of the laburnum, and the prodigality of "milk-white thorn"—reminded me of all that I had loved in youth, and was now again privileged to behold and enjoy after years of absence in strange climes. It was a simple feeling, but I could not refrain from requesting the post-boy to gather for me a branch of hawthorn, covered with bloom, for the luxury of nearer sight and livelier scent.

I reached London in the evening of that day, June 6, 1829.

G. B.